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CIVILIZATION
AMONG
THE SIOUX INDIANS.

REPORT OF A VISIT TO SOME OF THE SIOUX RESER-
VATIONS OF SOUTH DAKOTA AND
NEBRASKA.

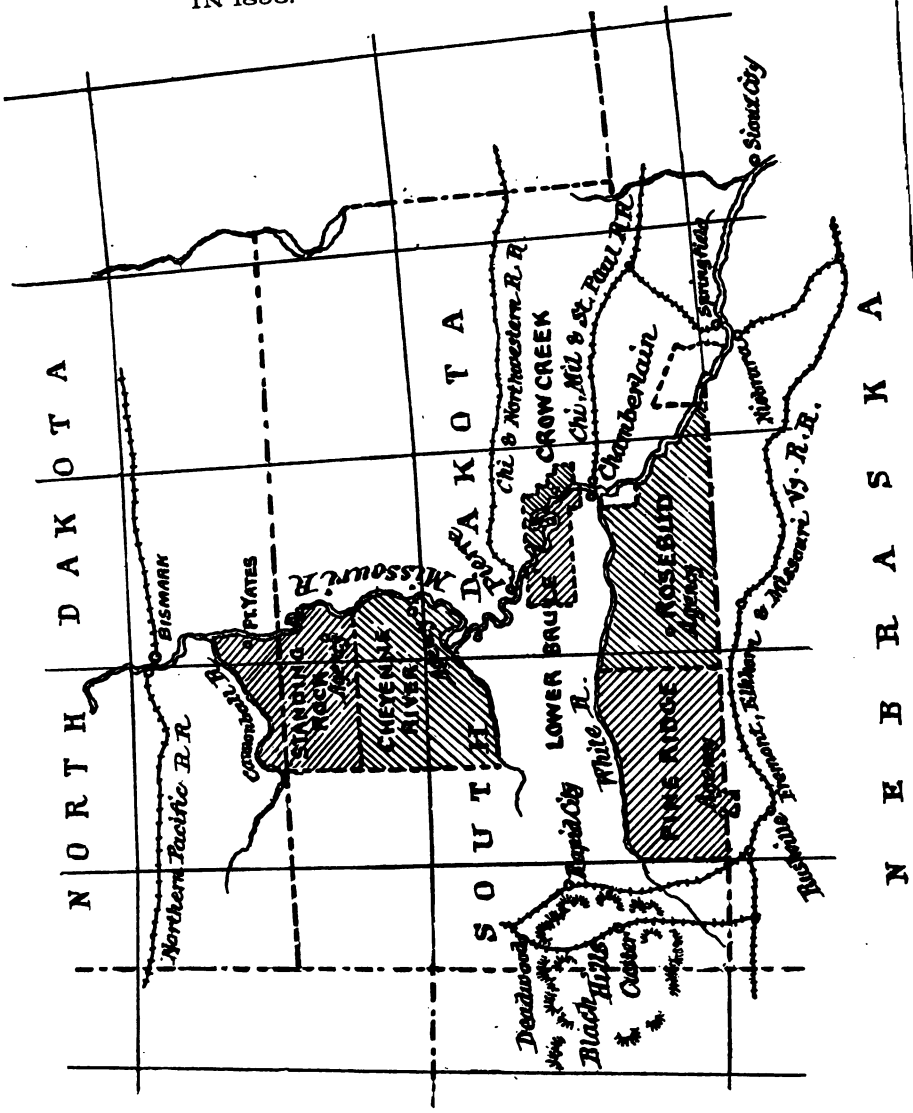
BY
HERBERT WELSH,
Corresponding Secretary Indian Rights Association.

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1893.



MAP
OF
SIOUX RESERVATIONS
IN 1893.



Report to the Executive Committee of the Indian
Rights Association of a Visit of the Cor-
responding Secretary to some of the
Sioux Reservations of South
Dakota and Nebraska.

My journey during the past autumn among the Sioux was one of the most interesting and suggestive I have ever made through the Indian country, either of Dakota or other parts of the west. I started with feelings somewhat depressed, due partly to private reasons, and partly to the prospect of a long and—for the greater part of the time—solitary journey in an 'inaccessible region'; in part, also, to apprehensions as to the condition of progress in which I should find the people in whose interests the Association works, especially those who had recently been subjected to disturbance and violence. I returned cheered and stimulated, after a six weeks' absence, by what seems to me abundant evidence that the work which has been undertaken for the civilization of the Indians is vital and real.

The observations of my journey especially impressed me with the belief that the danger-line of this work runs rather through the attitude of white civilization toward the Indian than that of the Indian toward white civilization.

It was my plan to visit a number of the Sioux reservations in South Dakota, subdivisions of the Great Sioux Reserve, which includes the following: Standing Rock, Cheyenne River, Crow Creek, Lower Brulé, Rosebud, and Pine Ridge Reservations. All but one of these, Crow Creek, lie on the west bank of the Missouri River. Until the passage in 1889 of the Sioux agreement—a treaty negotiated with the Indians by a Commission of which the late Gen. Crook was the inspiring force—the Great Sioux Reserve stretched an unbroken area of twenty-two million

acres, shaped like a boot, with the sole resting on the northern boundary line of Nebraska, the heel touching Wyoming to the west, the top outlined by the Cannon Ball River to the north, the Missouri River corresponding to the line of the shin bone on the east, while of the calf of the leg on the west half touches Wyoming to the south and half Montana to the north. But the Creek agreement cut out a great segment running midway through the reservation, leaving those portions of the Indian country to the north and south separated from each other by land which had been thrown open to white settlement. But very little of this land has as yet been occupied by permanent settlers; these have mostly taken up claims on the eastern portion of the ceded lands near the Missouri, while the western part remains either unused or in the hands of cattle men, who find upon it excellent pasturage for their herds.

✓ I proposed on this my fifth visit among the Sioux, to join Mr. Theodore Roosevelt, of the United States Civil Service Commission, at Cheyenne River Agency. We were to meet during the Indian Convocation of the Episcopal Church, which was to take place at this point early in September and which was to last three days. Mr. Roosevelt planned first to spend a few days at Pine Ridge, and there to catch a glimpse of the westernmost and wildest of the Sioux reserves. Here an Army officer, Captain George LeRoy Brown, is Acting Agent. Mr. Roosevelt's object in visiting these Indians was to ascertain facts regarding the working of the Civil Service rules which were recently extended by Presidential order so as to cover some seven hundred places in the Indian service.

X I reached the little town of Gettysburg, South Dakota, at the unseasonable hour of 2.30 o'clock in the morning, Wednesday, September 7th. Gettysburg is the present terminus of the Chicago and Northwestern Railroad. It lies eighteen miles east of the Missouri River, and the same distance from Forest City, a still more diminutive town connected by ferry with the Cheyenne River Agency, which is on the west bank of the river. While waiting in the office of the little hotel in Gettysburg, in the hope of getting a bed for the few remaining hours of darkness, I was surprised and delighted to discover among the passengers just starting for the early morning train, Superintendent

Meserve, of the Haskell Institute, Indian Training School. He is one of the best men in the Indian School force,—earnest, efficient, indefatigable in his effort for the education of the Indians, and one who fully appreciates the importance of a complete divorce of the Indian service from politics. Mr. Meserve faithfully and successfully resisted the determined efforts which Kansas politicians originally made to appoint their henchmen as his subordinates. The same politicians had tried to prevent his own appointment, but Commissioner Morgan fought for him and he maintained his position. Mr. Meserve told me during our hour's conversation that he was just returning from an unsuccessful hunt at Cheyenne River Agency for recruits to his school. He had gone under orders from the Department, and had found other Superintendents on the same errand, the presence of the Convocation at this point having been regarded as opportune. The pursuit of Indian children to furnish scholars for the boarding schools outside reservation limits has been very keen, and under its stress the rights of both Government and Mission Boarding Schools *on the reservations* have not always been fully respected. I think from much that I heard on this subject during my journey that there is need for a careful adjustment of the relations of the two lines of work.

The following morning I took the little train which runs down to Forest City, reaching there before noon. It was a beautiful warm September day, and as we stood on the grassy, rolling bluffs above the broad tawny Missouri, we caught sight of the group of Agency buildings on the other side of the river, shining white in the sun. Near them on a broad open space among the hills, stretched a great semicircle of Indian tepees—three hundred and fifty in all—temporary abodes of the fifteen hundred Christian Indians who formed the Convocation of the Episcopal Church. The Convocation is held annually in the autumn; first at one Agency and then at another, as the Bishop may determine. It is growing more and more popular among the Indians, and has now come to be a religious and social event to which everybody looks forward eagerly. The people flock to it from all parts of the Sioux reserve, travelling across the country from points, in some instances one hundred, even two hundred miles distant. The Indians keenly enjoy these journeys over the great

treeless plains, once rich with immense herds of buffalo and antelope, but now wholly destitute of game; the outing itself is a pleasure to them, and the Convocation is not only a pleasure but a positive benefit, for there lonely and scattered workers in the field are refreshed and stimulated by vital contact with friends and fellow laborers; they are instructed, as well, and guided for future efforts, by debate upon the interest of the Missions and by the advice of the Bishop and his ministers.

On reaching the Agency I found Mr. Roosevelt engaged in a conference with the corps of Agency and camp school teachers, which on his side was conducted with that intense energy and sparkling enthusiasm so characteristic of him, and on theirs with equal interest if with less animation. Among other things spoken of, Mr. Roosevelt assured the teachers and other employees that they were to be protected from the illegal extortions of political assessments on their salaries, which certain political committees, as he had discovered at the Pine Ridge reservation, during the Presidential campaign, were trying to exact from employees in the Indian service. A Republican Agent—not now in office—had been assessed \$200 upon his salary, and lists even of teachers and Indian helpers had been called for so that they might be mulcted in like manner. It is but fair to say that the Democrats in their day of power did the same thing. There was a certain openness and simplicity about the way in which this business was carried on, an evident ignorance that there was anything wrong about it, which showed that echoes of reform agitation had not yet reached these primitive corners of the political field. A newspaper notice issued by Commissioner Roosevelt at Sioux City, a fortnight later, denouncing “the infamy of meanness” that would rob women and Indians of their meagre wages, and stating that the offenders would be prosecuted, broke rudely upon the primeval stillness.

That afternoon I was present at a remarkable scene. Under a rude shelter of cotton-wood boughs, erected as a shield against the hot sun, were collected together two hundred and fifty Indian women. These were members of the Woman’s Auxiliary to the Board of Missions, an organization of the Episcopal Church. Back of them sat a large body of Indian men waiting to hold a conference with the Bishop, which was to come later.

The women came forward one by one as their respective Mission Chapels or localities were called out, and laid upon a table in front of the Bishop their offerings for the spread of Christian work among themselves and in distant lands. The total amount contributed was \$2237.38, about \$1000 more than was given last year; certainly a striking illustration of the fact that the spirit of generous self-sacrifice is not wholly wanting among these humble people.

Mr. Roosevelt, who had the advantage of arriving at the Agency much sooner than I, and consequently of seeing and learning more, told me that he was much impressed with the animated debate that he heard at one of the men's meetings, in which individuality of view, a sense of humor, even a reasonable and refreshing amount of quick temper were displayed.

The mischief wrought by the interference of partisan politics, and the spoils system at this as at almost every other reservation in the service is much to be regretted. There have been not less than four incumbents in the post of Indian Agent at the Cheyenne River Agency within one year.

President Cleveland must be credited with the appointment here of an excellent Agent, Dr. Charles E. McChesney, who was removed wholly for political reasons, while a politician, ignorant of the requirements of the work, and unsuited to agency duties, was appointed in his place. Agent Palmer's official career terminated by a financial scandal. An embezzlement of government funds occurred, due not to any dishonesty on the Agent's part, but to the unworthiness of his chief clerk, who was his son-in-law, and to whom he trusted his books implicitly. Spoils-system appointments not only bring an unsuitable class of men into the Indian service, but necessitate a constant change of officials, and a weakness and vacillation of policy which is very detrimental to the interests of the Indians.

In relation to affairs at the Cheyenne River Agency I shall quote a few items of especial interest from the report of the Agent and Agency Physician for 1891. The present location of the Agency is at a point on the Missouri River, fifty-five miles north of where the old Agency stood. The change was made because under the terms of the agreement of 1889, popularly

known as the General Crook agreement, the former Agency was within the limits of the ceded lands.

"Allotment of Land.—Under the terms of the agreement of the Sioux Commission of 1889 all Indians living on the ceded land were entitled to an allotment in case application was made prior to February 28th, 1891. Nearly all the Indians living along the Bad River filed their application for allotment, and the Special Allotting Agent has just completed the allotment of land to these Indians. Nearly all the land on both sides of the Bad River was claimed by and allotted to Indians, and as the river affords the only water supply much trouble is experienced on account of the large herds of stock owned and controlled by white men who are jealous of, or have no regard for, Indian rights." * * * * *

"Nearly all the Indians on the reserve are anxious to have a survey of their lands made at once, so as to enable them to take their allotments. About sixty have already filed their applications."

"Occupation of the Indians.—The Indians devote their attention to stock raising, freighting and farming. They have been very successful with stock, nearly every family having a few head of cattle and horses, and many of the more progressive having large herds, ranging from ten to one hundred cattle." * * * * *

"The raising of crops on this reservation has not been a success with the Indians, nor has it been a success with their white neighbors along the borders of the reserve." The cause of this failure has been repeated drought and the burning winds that accompany it. It seems to be the general opinion that irrigation, possibly supplied by means of artesian wells, must be secured before good crops can be expected with any certainty.

"Education.—There are two boarding and eight day schools on this reserve. One of the boarding and all of the day schools are maintained by the Government. The second boarding school is supported by the Domestic and Foreign Missionary Society of the Protestant Episcopal Church. With the exception of a few of the unprogressive the Indians are very much interested in schools on and near the reserve, but they oppose sending their

children to the eastern schools, on account of the climate." I further quote an item of interest from the Agent's report regarding the Court of Indian Offenses. "This court has been in operation during the entire year, the judges receiving a compensation of \$10 per month since October 1st. The Judges have been White Swan, William Charger and Abraham No Heart. All three of the judges represent the civilized or Christian element, the first being a member of the Roman Catholic Church, while Charger and No Heart are members of the Episcopal Church.

* * * All the judges wear citizens' dress and are strong advocates of education. About one hundred and twenty-five cases have been tried by this court during the year, with seventy-three convictions, such as theft, disorderly conduct, infidelity to marriage vows, slander and scandal, resisting police authority, libel, killing or selling cattle without permission, for illegal marriage, for encouraging the Ghost Dance, for contempt of court, etc., for which offenses punishment is inflicted by confinement and labor in the Agency prison for periods varying from two to ninety days, as may seem just and proper in each case. * * * All cases are reviewed by the Agent immediately after each session and a final disposition made of them."

The Agent reports the entire Indian population upon the reservation as 2565, of which 1210 are males and 1355 are females.

The Agency Physician, Dr. L. T. Daniel, in his report for 1891 laments the ignorance and carelessness of the people in proper methods of living, their general uncleanness, the lack of ventilation in their houses, poor cooking, and general neglect of sanitation, also the bad effects of intermarriage among them; he adds: "The mixed bloods show an improvement on the above picture. They are healthier, more intelligent, enjoy life better, are physically stronger, have larger, cleaner houses, and approach the domestic condition of the white man. I can name half-breed women who keep neat, tidy houses, who can prepare a palatable meal, whose beds one can sleep in, whose children are washed, and are seen with clean clothing on, but it is the exception to find one such full blood." The Agency physician further reports that the total number of deaths from disease during the year, as far as can be ascertained, is 34, and total number of births is 100. The physician makes one recom-

mentation in his report in which I very heartily concur, and that is the advisability of erecting at the Agency a small hospital "where surgical cases and curable medical cases could be cared for." I do not doubt that many deaths which occur among the Indians of the various Agencies might be prevented did proper facilities exist for the care and *proper nourishment* of the sick.

Late Wednesday afternoon, as a severe thunder storm was coming up from the southwest, Mr. Roosevelt and I re-crossed the Missouri to the little hotel at Forest City. Here we passed the night, previous to our departure the following morning for Pierre, the State Capital. Our hotel was crowded with Indian boys and girls, who with their superintendent and head teacher were going to the boarding school at Pierre. They passed the evening in a very humane and peaceable fashion, singing Gospel hymns in the little parlor, to the accompaniment of a melodeon. This kind of music seems to have peculiar "charms to soothe the savage breast." Among those who served us at table was a good looking, modest young man, who we were told was a returned Eastern student. Early Thursday morning we hired a team and drove sixty miles to Pierre, reaching the town before six in the afternoon.

During the evening, as upon the previous day, a heavy thunder gust came up. I mention these two storms because I did not see rain again, with the exception of a few drops on the Brulé Reserve, during my entire trip. Several gentlemen of Pierre with whom we passed a pleasant hour visited us that evening at our hotel. The air which western men, at least those of this section, affect toward the eastern sentimentalist is rather one of condescension, due, I suppose, to the assumption of superior knowledge; but among the better class of men the sentiment toward the Indian is by no means unkindly, at least where the Indian's rights do not come into collision with local interests. Residents of frontier towns often exhibit a curious ignorance, or affected ignorance of facts and conditions existing upon the neighboring reservations, as when an old gentleman among our visitors at Pierre remarked to me oracularly, "civilize, educate the girls, it is no use trying to do anything with the bucks."

Leaving Pierre by train that evening we reached the town of Armour by afternoon of the following day. We passed the

night there and were able to reach the Yankton Agency after a drive, by team, of twenty-five miles across the prairie. We arrived in time to take dinner at St. Paul's School. Here we were hospitably received by Mrs. Johnston, the House Mother of the school, and to me a valued friend of many years standing. St. Paul's accommodates forty boys. It is built solidly of a cream-colored stone, and stands on rising ground overlooking the Agency buildings, the Episcopal and Presbyterian churches, the bottom lands sloping gently to the river, the long shining line of the Missouri, and the bluffs on the further bank. The Yanktons have long been under civilizing influences. They were loyal to the Government in the Sioux outbreak of 1863, and furnished a considerable body of scouts to the army who did good service against the hostiles. I visited them for the first time in 1882, and have done so three or four times since. The general impression which I received in the two days that I spent on the reservation during this visit was, in relation to the progress of the Indians, more favorable than I had expected.

On Saturday afternoon Agent Foster very kindly put the Agency team at my disposal, and the Agency farmer, a worthy man, evidently sincerely interested in the progress of the people, drove me out some miles over the reservation. Houses and farms dotted the prairie as far as the eye could reach. We met many Indians coming and going with their teams, and the country side had quite the aspect of a busy farming community. I stopped at several houses occupied by Indians, and found them clean and well-cared for, with encouraging signs of progress in the presence of hay ricks, gardens, and, in some instances, chickens and pigs. The houses in which these Indians are living are far superior to those occupied by the people of the more western and northerly reserves. The latter are log houses, erected by the Indians themselves, with dirt roofs and earthen floors, which are of necessity untidy and unwholesome, since the roofs are always leaking in stormy weather, and the earthen floors cannot be kept clean; the former have shingle roofs and board floors.

Mr. Roosevelt and I were both much pleased with the appearance of the government boarding school at the Agency, which forms a striking contrast, in the condition of the school build-

ing, to what I found upon the occasion of my last visit. Then the foundations—built of soft brick—were the home of rats and rattlesnakes, the former vermin having perforated them to such an extent that the collapse of the building was threatened. Now, thanks to the energy of Commissioner Morgan, the old foundations have been replaced by solid stone, and the upper part of the building thoroughly strengthened and renovated. A new school building for girls has been erected, close to the old building, which is used by the boys. It was the very pink of perfection in neatness and home-like attractiveness. One hundred and seventy-two acres of ground are comprised in the school farm. The present Superintendent, Mr. E. D. Wood, was just undertaking his work at the time of my visit. The former Superintendent, who has been transferred to another school in the Indian service, while undoubtedly a worthy man personally, did not prove efficient in the management of the school. He had no previous experience which fitted him for his position, which he acquired through political influence. Much friction existed between the Agent and himself, which, however, I am inclined to think, reflected less credit upon the Agent than upon him. At this Agency, as at nearly every other, there has been too much of what we miscall "politics." The Agent appointed under the Democratic administration, a Mr. Leavy, proved thoroughly satisfactory. Unfortunately, the Republican administration proscribed him, as it did every other Agent appointed by President Cleveland. The change was not in the interest of the Indians, but to satisfy the demands of South Dakota politics.

While at this Agency I had a glimpse of the grave dangers to which the Indians are subjected through the operation of a recent act of Congress, whereby the various tribes are held responsible for losses to the whites, alleged to have been sustained through their instrumentality. Under this law claims for such depredations or losses are to be paid out of their tribal funds. The existence of this act is a direct bid to the cupidity of dishonest white men, and has been fruitful in promoting fraudulent schemes for robbing the Indian of his money. In most cases these claims are for alleged depredations committed by a few members of a tribe many years back, but in some instances they

are for accidental losses for which it would seem even more unjust to hold the tribe responsible. At the Yankton Agency, for example, I found that one man had brought a claim amounting to \$10,000 against the tribe for the loss of five hundred sheep by a prairie fire. These sheep had been pastured by the owner, presumably without right, upon the reservation. Another man had put in a claim for loss of buildings, which, although located across the boundary line of the reserve, he alleged had been destroyed by a prairie fire which started on the reservation.

We were very hospitably entertained during our brief stay at the Yankton Agency by the House Mother of St. Paul's School, Mrs. Jane H. Johnston, whose sound judgment and keen sense of humor made her comments on Indian character and the incidents of her experience both instructive and entertaining. She urged very strongly the necessity for a plain, practical education for the great majority of Indians, with a view to fitting them for life under humble conditions, and doubted the wisdom, except in very unusual cases, of advanced education for them with the necessary severe strain upon their mental and physical powers. A case in point seemed to be at hand in the instance of an Indian young man who had graduated from a famous Eastern law school only to return to the Reservation penniless, with no means of a livelihood, and whose largest acquirement seemed to be an overweening self-esteem. Possibly such cases are inseparable from the whole upward movement. Still I think the caution is timely, and that a development of the hard, plain, practical features of Indian education is in order. Mrs. Johnston, at my request, gave me the names of a number of Indians who had been boys at St. Paul's School, and who were doing well, or had finished a good record. As the question is often asked what becomes of the school graduates, the simple items may be of interest.

1. Rev. Charles S. Cook, the most brilliant example of high talents put to the best use. He was in charge of the work of the Episcopal Church at Pine Ridge until last winter, when he closed his short career, through consumption of the lungs. He was a graduate of Trinity College, Hartford, Conn., and afterward of the Faribault Divinity School. An earnest, eloquent, and successful minister of the Gospel among his own race.

2. Isaac Tuttle, one of Bishop Hare's best workers and instructors ; faithful and successful in his Mission work at Choteau Creek.

3. Joseph Taylor. A deacon stationed at Pine Ridge ; record good.

4. David Tatiopa. An excellent teacher and example among his own people.

5. William Schmidt. An interpreter at Rosebud. Good.

6. Felix Brunot. A good business man, making money and has a well-stocked farm. Yankton Agency.

7. Samuel Defond. Issue clerk at Yankton Agency. A good business man, making an excellent record. In poor health. Has been at Hampton three years.

8. Joseph Estes ; doing well at Lower Brulé.

9. Henry Bonin ; doing well as head issue clerk.

10. Louis Dorian ; enlisted in a Company of Cavalry at Fort Niobrara.

11. Alfred Smith, Catechist. Is preparing for the Ministry. Stationed at Pine Ridge. Superior.

12. William Holmes is doing well.

13. Benjamin MacBride, a half breed. At the town of Vermillion, South Dakota, preparing to be a physician.

14. Louis Lardner. Farming and has charge of freighting.

15. Samuel Packard. Is working in the shops at Yankton Agency and is making a living.

I do not wish to hide the fact that there are some who have passed from the school in whose record neither their teachers nor they themselves can have any cause for satisfaction. I suppose all schools suffer a similar humiliation. St. Paul's has been in operation eighteen or nineteen years.

I left Yankton Agency a day later than Mr. Roosevelt, who started for Springfield, where one of Bishop Hare's boarding schools is located, and for Santee Agency, on Saturday evening. I waited until Sunday afternoon so as to be able to meet the request of some of the people that I should conduct the service and speak to them at the Episcopal Church, in the absence of the clergyman, on Sunday morning. It was a pleasure so to do, and to renew the pleasant memories of former years. The delay was no loss, since it gave me the opportunity to take the thirty mile

drive to Springfield in company with inspector Miller,—an appointee of the Republican Administration. He is a faithful, conscientious, intelligent man, of whom the service may well be proud. Under the dictates of the Spoils system, if it shall control the incoming Democratic administration, such men will be dismissed as promptly as will be the faithless and inefficient political rounders; their experience, judgment and valuable service will be dispensed with and lost to the Government, as though such qualities were dross. Under the spoils system it has seemed as though the Indian service were conducted by the Government very much as a child builds his house of cards, which is made only to be knocked down, and where the purpose of construction is to enjoy the pleasure of destruction.

I drove down from Yankton Agency on Sunday afternoon, in company with Inspector Miller, to the little town of Springfield, which is twenty-five miles distant. Here I was the guest of Hope School, which is one of Bishop Hare's excellent institutions for the education of Indian children, both boys and girls. When I first visited it, in 1882, it was housed in a rough, flimsy frame building that was formerly a grog shop; now it has acquired a really beautiful and solid stone building, and has become one of the most respected institutions of the town. It accommodates only forty scholars, in harmony with Bishop Hare's plan of forming small schools, where the gentle spirit and quiet order of family life is best attained. I think the principle is a wholly sound one, and that schools of this type fit the scholar most readily for the conditions of the life which they must lead;—the simple life of a new rural community. Of course there are other experienced friends of the Indians who think differently, and who prefer the larger and more pretentious schools.

The Rev. Mr. Wicks, a prudent, admirable man, whose influence for good in the community is strong and steadily growing, has been for a number of years the superintendent of this school. Miss Bailly is the excellent House Mother. Mr. Wicks inquired of me as to what Mission and contract schools might expect in regard to getting their Indian pupils, and stated that just across the Missouri, at the Santee Reserve, the Government School was so crowded during the past winter that the children were sleeping three and four in a bed, when at Hope School

they had difficulty in getting children. This was due to the pressure which was exerted by the Agent at Santee, to keep the Government School full,—a pressure exerted under orders from Washington, in which I am inclined to believe that the rights of the Mission and contract schools were not as fully regarded as they should be. The same question was brought up by Mr. Chadbourne, Superintendent of the admirable Congregational Mission School at Santee. He asked whether the rights of parents should not be respected in the choice of a school for their children, and he stated that the Government frequently prevented such a choice, practically forcing the children to attend the Government School, when their parents desire them to attend those belonging to the Church of which they are members. I believe that a wise adjustment might be made of this difficulty, which would remove all friction and prevent the annoyance of which the Missionaries justly complain. The trouble arises from the fact that in that part of the Indian field lying in South Dakota, there has been of late, under the pressure of political influence, a tendency to press too far the erection of school buildings in the towns adjacent to the Indian country. The main spring of this movement is not the benefit of the Indians, but the booming of the towns. One school has been erected at Pierre, another at Flandreau, and another on the Indians' reservation at Pipestone, in Minnesota. All this with Indian money and wholly without the Indians' consent. The erection of the school building at Pipestone, on land expressly reserved to the Yankton Indians by treaty, seems to be wholly without justification. The Indians protested against it, but in vain. Many of their experienced friends on the ground claim that it was not needed, and whether needed or not, as the ground on which it is built is Indian property, their consent should certainly have been sought and obtained before such disposition was made of it. Further than this, an appropriation was made by Congress last winter for the erection of an Indian Boarding School at Rapid City, South Dakota. But such erection is uncalled for, since there is already a fine school building in this town lying idle. It was erected by Bishop Hare while the system of Government contracts with the various Churches for the education of Indian children was still in vogue. Just about the

time of its completion the present Indian Commissioner, Gen. Morgan, instituted the new policy of making no new contracts, and the Bishop had not sufficient funds to operate the school on an independent basis. If the Government wishes a school at Rapid City, its sound policy is manifestly to rent this building, rather than to put its wards to the expense of erecting a new one. It is also proposed to erect a new school building at Chamberlain, South Dakota. As these new buildings go up they must, of course, be filled with children from the reservations. They are taken in many cases from the Government Schools there, and these in turn must be kept full and made to present the best showing possible, and the Mission and contract schools are made to feel the pressure. I believe it is time to call a halt on the over-building tendency now observable in this section of the Indian field, otherwise a reaction may set in which will be very hurtful to the cause of Indian education. If leading politicians will adopt this view of the case, no doubt the desired result will be accomplished. Their great energy and influence will be all-sufficient to that end.

I passed a pleasant day at Santee Reservation in company with Mr. Roosevelt, where, through the kindness of Mr. James G. Helmes, the Agent, we drove for some miles over the reservation visiting a number of Indian farms and homes. Their condition was generally satisfactory. The Santees, who number according to the last census 894, are among the most quiet and civilized Indians to be found anywhere throughout the West, while thirty years ago they were among the wildest and most dangerous. Their tribe took a prominent part in the dreadful Sioux Massacre of 1863, although they also furnished scouts who did valuable service for the Government. It was principally due to the severe punishment inflicted upon the Indians for their disloyalty and accompanying atrocities that ideas of Christianity and civilization found an entrance into the minds and lives of the Santees. After thirty Indian chiefs had been convicted of murder and the most diabolical atrocities, the labors of those two devoted missionaries, Williamson and Riggs, became fruitful. Nor is there reason to believe that the conversion of the people was assumed under the pressure of a passing fear. It is hard for those unacquainted with Indians to

realize the completeness of the change that comes over the red man when he passes from the savage to the civilized state. When he gets a clear view of the overwhelming power of civilization, and the relentlessness with which its law pursues acts of violence, all the Indian's old independence and savage fire dies down, never to be rekindled. He feels the uselessness of the struggle. Then the danger is, lest he sink into hopeless apathy under the extreme difficulty of competing with the white man in the struggle for self-support, and he shall become the prey of destructive vices.

Mr. Roosevelt and I visited the Santee Normal Training School, which is an institution of the American Missionary Society under the care of Dr. A. L. Riggs. It is the most interesting thing which the Agency has to show, and it is a centre of civilizing and Christian influence which radiates to all the subdivisions of the Sioux reservation and to many beyond. "The plant is valued at about \$60,000 and has a capacity of about 150 boarding and 20 day pupils. It has a carpenter shop, harness shop and the various elements of a manual training school." Mr. Chadbourne, the working head of the school, and the various teachers whom we met, impressed us by their intelligence, earnestness and efficiency. The Congregationalists work upon a very different theory from that which Bishop Hare has adopted. They mass their strength in one large school at Santee; he has established a number of small schools on the different reservations.

The Episcopal Church has at Santee a very earnest and enthusiastic worker and a warm friend of the Indians in the Rev. Charles Stroh, who labors faithfully among his people and does not hesitate to speak very plainly on behalf of right. Agent Helmes in his report to the Commissioner for 1891 makes the following interesting statement :—

"Owing to the removal of the Indian police force and the Court of Indian Offenses, drunkenness and gambling have been more common than in past years. I have prosecuted several cases under the common law, but the Court has held that they had no jurisdiction over the Indians. The case has been appealed to the District Court and will soon be decided. The prosecutions have had a salutary effect, as it is now understood by the Santees that although the native police and court are

removed they are amenable to common law and will be prosecuted according to same.

"There are very few cases of violation of the marriage relation, less, I think, than in former years, as several old offenders have been compelled to legally marry in order to escape the penalty of the law.

"There seems to be less migration than formerly, and less visiting other agencies.

"The Indian homes in the main are nearly as neat and cheerful as would be found in a community of white farmers, all being supplied with stoves and the common articles of housekeeping, and many showing evidences of refinement. Occasionally one will find an organ, a bookcase fairly well filled, while sewing machines are common.

"The general health of the community has been good. There has been quite a large percentage of births over deaths."

Agent Helmes told Mr. Roosevelt and myself very frankly that he had no difficulty in getting the Santees who have exercised the privilege of the franchise for some years past, to vote the Republican ticket at a recent local election. By signifying his wishes to a few leading men the Agent readily controlled the vote of the others. Mr. Helmes quite took our breath away by the frankness of this declaration, and it was quite evident that he saw no impropriety in his own conduct, and possibly the question might seriously be asked by some, wherein lies the impropriety? has not the Agent a right, as a citizen, to counsel fellow-voters? To which the reply would be "no, not in the case of Indians under him, and certainly not where he volunteers the advice, since by so doing he virtually puts them under compulsion to do as he wishes, for in numerous ways he can as their agent make them feel his displeasure if they refuse. This the Indians well know."

After leaving Santee we ran down to Sioux City, Iowa. We there hired a carriage and drove out twenty-five miles to the Omaha and Winnebago reservations, where we made a brief stay. I shall say little of these Indians, since their case has been fully treated by Mr. Roosevelt in a report that will be made public before this is in print. The Omahas and Winnebagoes are in the middle of that swift and treacherous stream which divides civilization from barbarism and which all Indians must cross. Doubtless its current will carry some away and its quick-

sands will engulf others, while those who succeed in getting safely over into the promised land will be both stronger and cleaner than they would have been were they not forced to cross it. These Indians have in Mr. and Mrs. Ashley two friends and advisers as faithful, experienced and sensible as could well be found. Simple-minded, straightforward, good people they are, who have served their Indians for years with self-sacrificing generosity. Whatever changes the new administration may decide to make, and some can be made with profit, Mr. Ashley should be retained at his post. No father could take either a warmer or wiser interest in his children than he in his Indians, or make their happiness and advancement more fully his concern. His position is no bed of roses, as the swarms of land-sharks who are seeking to gain complete control of the allotments of the Indians, coupled with the indecision of the Government in dealing with their cupidity, gives Mr. Ashley as much as he can handle. Mr. Ashley ought not only to have the hearty support of the Government but also friends of the Indian in the east. With the thought in mind that some may read these lines who would like to know more of Mr. and Mrs. Ashley's work, and possibly to aid them in it, I give their address,—and I may add that I do this wholly without any prompting from them: R. H. Ashley, U. S. Indian Agent, Omaha and Winnebago Agency, Nebraska.

LOWER BRULÉ.

Upon our return to Sioux City, I received a postal card from a native Missionary of the Episcopal Church, Rev. Luke C. Walker, who is stationed at Lower Brulé Agency, on the Missouri River, begging me to come there, as the people were in trouble over a serious land question, and desired assistance. I had not anticipated visiting Lower Brulé, but had intended going at once to Rosebud and Pine Ridge. I decided, however, to change my plans, as the matter of which Mr. Walker wrote seemed urgent. Mr. Roosevelt and I parted company at Sioux City, he to go South to St. Joseph to look into alleged violations of the Civil Service law, and I to retrace my steps to the Indian country of South Dakota. Mr. Walker, whom I joined at

Chamberlain, South Dakota, and who accompanied me across the Missouri to Lower Brulé, is a full blooded Sioux of the Santee tribe. He has for many years been in charge of the Mission work of the Episcopal Church at Lower Brulé, and to him perhaps more than to any one man is due the credit for what has been accomplished for the civilization and Christianization of the Lower Brulé Indians. He is a man of energy, of plain, direct speech, and manly courage in maintaining a position which he has once taken in the cause of truth and in defense of the rights of his people. We crossed the Missouri with Mr. Walker's team, over a pontoon bridge—a recent improvement which makes access to the Agency much more easy during the summer than it was during my former visits. In those days a row-boat had to be resorted to, and this, in time of violent wind storms, to which the river is subject, was frequently a troublesome method of transit. We drove four miles down on the west bank of the river, and reached the Agency about nightfall, where Mrs. Walker received us with a cordial welcome. I found the state of affairs at Lower Brulé troubled and depressing. I shall endeavor to give as brief and clear a statement of the situation as circumstances will admit. The case is a vivid illustration of the dangers to which the Indian is constantly subjected in the critical transition period when he is with hesitation giving up barbarism, and is putting his unused hand to the hard plough-handle of civilization. In 1889 the Commission of which General Crook was the most influential spirit, successfully negotiated a treaty with the Sioux Indians by which they resigned to the Government, and to the uses of the whites, an immense slice of their reservation (consisting of about 11,000,000 acres) running through its centre from the Missouri River to the Black Hills. Under this agreement, as I have previously explained, the various bands of the Sioux were located on smaller reservations, each with its definite boundary, with a view to settling all the Indians upon their individual allotments of land as a permanent home. Most friends of the Indian admit that his great hope is in this settlement upon individual allotments, protected as they are from alienation during a term of twenty-five years; for unless he can be fastened to the soil *and protected from the incessant attempts* made by designing whites to rob him of his farm

and home he has but small chance for the future. This has generally been accepted as one of the fundamental and vital propositions of the Indian question. Along with the rest the Lower Brulés received their separate reservation. It fronts on the Missouri and is surrounded on the west, north and south by the white man's country which was ceded to the Government under the operation of the agreement of 1889. This ceded section is like a great stream dividing the northern part of the reserve, which comprises the Standing Rock and Cheyenne River reserves, from the southern part, comprising Rosebud and Pine Ridge. The Lower Brulé reserve is like an island standing in the middle of the stream and separated from the other portions of the Sioux country. The intention of the agreement of 1889 was, in the case of the Lower Brulés as in that of the other tribes of the Sioux, to provide a home for the Indians in the reservation, no part of which should be sold until all the Indians of the tribe had first had an opportunity to make their selections of land and to secure their allotments. Any sale of the land previous to that time might work a great injustice to the Indians, since by limiting them in their selections it might deprive them of some of the best land and compel them to take poorer; and, indeed, with the uncertainties of farming in this region, and the necessity of looking largely to grazing as a means of subsistence, it is very doubtful whether the Indians of the Lower Brulé reserve could afford to part with any portion of their land. It was, therefore, cause for astonishment and alarm among the progressive and more civilized of the Lower Brulés when, during the winter and spring of 1892, a proposition was submitted to them, which evidently had its origin not among themselves but among persons outside the reservation, seeking to effect the removal of the Lower Brulés from their present reserve and to incorporate them among the Indians of the Rosebud reservation. Such a removal under the conditions proposed would have been disastrous to the progressive Indians, contrary to the best interests of those less advanced, and an evidence of bad faith and vacillating policy upon the part of the Government. The Government has constantly urged these Indians, as it has others, to settle upon their reservation and to become farmers and cattle raisers. The better disposed among the Brulés have done as they were

told ; and yet now they are asked to abandon their homes and farms and to begin life anew. How can they trust the Government in future, or labor to become settled upon the soil and civilized, with reasonable assurance that they will not before long again be asked to "move on." It seemed clear from evidence coming from many sources that Senator Pettigrew, acting on behalf of cattle interests, and possibly others, outside the reservation, was the powerful promoter of the removal scheme. There was no dissent from this opinion among the whites and Indians who talked to me upon the subject at the Agency. The leaders in the project among the Indians were David Zephyr, a half breed, and One-to-play-with, an Indian. They proclaimed themselves as Mr. Pettigrew's representatives, and boasted that his wishes would be carried out, whether or not the consent of four-fifths of the male adult Indians, which was required under the treaty of 1868 to make a cession of land valid, could be obtained. The clause in the treaty referred to reads as follows : "No treaty for the cession of any portion or part of the reservation herein described, which may be held in common, shall be of any validity or force as against the said Indians unless executed and signed by at least three-fourths of all the adult male Indians occupying and interested in the same." The Indian Commissioner, General Morgan, took the ground that, in order to effect the removal lawfully it was necessary to secure the consent of three-fourths of the male adult Indians. He so instructed the Agent of the Lower Brulés, Mr. Dickson. I quote from the minority report of Senator Jones of Arkansas, a member of the Indian Committee of the Senate. This report was recently issued when this matter came up in the form of a bill prepared by Senator Pettigrew, and designed to secure the removal of the Lower Brulé Indians. "When the proposition of the Rosebud Indians was submitted, the Commissioner of Indian Affairs, on April 22, 1892, directed the local agent of the Lower Brulés to hold a council of that tribe and allow them to take action upon the proposition, and instructed him that it was necessary that three-fourths of the male adult Lower Brulés should agree to the proposition before it could become effective ; and the Lower Brulés were so notified by their Agent when they assembled in Council to consider the proposition. Later the Commissioner

himself reports, "The Agent reported that although great effort was made by those of the Indians who desired to remove to the Rosebud reservation to secure the acceptance of the Rosebud agreement by a three-fourths vote of the Lower Brulés, and every opportunity was afforded them for so doing, they were unable to obtain the required three-fourths, the vote standing 163 out of a total 291 male adults on the census rolls, or 55 less than the number required." In view of Commissioner Morgan's decision on this point his subsequent appeal to the Secretary of the Interior to know whether a three-fourths vote was necessary, seems strange. The minority report further states: "After he had himself decided the question Commissioner Morgan, for some reason, submitted the question to the Secretary of the Interior as to whether a three-fourths vote *was* required for the ratification of the agreement. To which the Secretary replied: "It is also to be regretted that the question was not presented to the Department before you gave your instructions requiring the three-fourths assent, for having done this it would cause distrust and dissatisfaction now to change the rule. Indeed it is to be presumed that those not assenting pursued their whole course as to the agreement depending upon the rule announced to them, and now to bind by another would not be fair or justifiable. Therefore in my judgment the proposed agreement should be held to have failed of obtaining the assent required, for the above reason alone. But I am also of the opinion that the attempted cession to the Rosebud band of land in the Lower Brulé reservation, or of the proceeds thereof, unless by an almost unanimous consent of the last named Indians, and at least by three-fourths, would lead to future and greater trouble than any that can occur by declaring the proposed agreement inoperative."

In view of the plain facts of this case one cannot but wonder at the effrontery which could present the removal bill to the Senate, and be still more surprised that all but one member of the Senate Committee should have agreed to report the measure favorably. The bill was entitled "A bill to ratify and confirm an agreement entered into in March 1892 between the Indians of the Rosebud Agency and certain Indians of the Lower Brulé Agency, etc. That the bill was without an apology for decency

is further made clear by the following extract from the minority report: "On July 1 the Commissioner of Indian Affairs formally announced to Agents Dixon and McKean that the proposition had been rejected, and now comes this bill and proposes to declare the agreement ratified, notwithstanding the plain letter of the Treaty, the instructions of the Commissioner of Indian Affairs, the ruling of the Indian officers and the Interior Department, that there had been no ratification by the Indians. In addition to this the proposal of the Rosebud Indians to the Lower Brulé Indians contained the following express stipulation: "This proposition, if not accepted before June 30, 1892, to be null and void."

One can understand how perplexing and contradictory the Government's policy is often made to appear to Indians, when I state that the arguments used by the leaders, who professed themselves the representatives of Senator Pettigrew,—to induce the Lower Brulé Indians to remove, were the exact opposite of those which the Government had so constantly advanced to induce them to adopt settled and industrious habits. They were told that if they removed they could continue to live as Indians; that they could still have their plural marriages; that they would be removed from contact with whites and not liable to fall into the clutches of the law. During my visit to the Lower Brulé Agency I obtained evidence from many sources that Mr. Pettigrew had written to David Zephier, June 25th, stating that he had been in to see the Commissioner, and that he was convinced that the Indians would be permitted to remove on a majority instead of a three-fourths vote. This letter was read openly by Zephier to a number of the Indians, and had great influence in confirming the discontented element in the belief that they would, notwithstanding the adverse vote of the tribe, be permitted to remove, and that Mr. Pettigrew's wishes in the matter were to outweigh the plain dictates of the law and the professed policy of the Government. How near they were to the truth in this opinion subsequent events prove. The Agent at Lower Brulé was much embarrassed in his efforts to induce the Indians to accept the decision of the tribe, and to settle down upon their own reservation in compliance with the orders of the Department, by the untoward influence of Mr. Pettigrew's letter. The Agent re-

minded the Indians of the Commissioner's decision, that the three-fourths vote was conclusive; but Zephier boldly replied: "I stand by that letter."

At the time of my visit to Lower Brulé Agency, I had contemplated a brief stay, intending to continue my journey by wagon across the country to Rosebud and Pine Ridge. I yielded, however, to the request of many friends, including that of Mr. Dixon, the Agent, to visit the new Lower Brulé Reservation upon which the more progressive Indians had made their settlements preparatory to receiving allotments of their lands in severalty. This added four days to my journey, but I did not regret the expenditure of time. I procured the services of Alexander Rencontre, a very intelligent half-breed Indian, and a sincere friend of all that is good and progressive among his people. He is one of the leaders among the progressives, and, oddly enough, David Zephier, the opposition leader, is his half brother. Our journey in all covered about one hundred miles; we camped out two nights and had a good opportunity to see how the people were living and to judge of the character of the Reservation. We found the people settled upon the bottom lands along the Missouri and the creeks which cross the Reserve at intervals and flow into the river. All these Indians were progressive and alert in their appearance, all wore civilized clothing and all lived in log houses of their own erection. They were farming the land and raising cattle. One man whom I saw had about one hundred head of cattle. The land on the reservation furnishes abundant pasture, well protected from winter storms, together with good farming land. It may be presumed that this is why the whites are so anxious to have it opened. As to the comparative excellence of the land upon the Lower Brulé Reservation and that portion of the Rosebud Reserve to which it was proposed to remove the Brulés, I think that the weight of testimony is clearly in favor of the former; although this is an important factor, it is not the most important one in the discussion. As to general advantages there can be no question that the Brulé Reserve is the better of the two. In water supply it is infinitely superior; it has more wood, and its advantages as grazing land are conceded by all.

Regarding the advantages offered by the Lower Brulé Reser-

vation as a home for the Indians, I quote the following from a letter written me, November 28th, by Mr. George W. Nellis, the very efficient Superintendent of the Government Boarding School at Lower Brulé. He says: "In my opinion it would have been a grave mistake to have acceded to the demands of the Indians to be transferred to the Rosebud Reservation. In the first place the land on their own reservation is much better than that they desired to occupy on the Rosebud. There is more arable land and better hay land; there is vastly more timber and the water privileges are very much better."

Mr. Nellis adds: "Again, to have transferred these people would have taken them from a comparatively small reservation, where, through the labors of the Missionaries and the influence of the schools, quite an advanced stage of civilization has been attained, to a very large reservation where the people are mainly blanket Indians. The portion of the reservation they desired to be located upon is from 70 to 90 miles distant from Agency headquarters."

Bishop Hare, writing to a member of the Indian Committee of the Senate, in protest against the removal, said, among other things: "Indians progress more satisfactorily if on small reserves surrounded by whites. The Santee, Yankton, and Crow Creek are notable instances. They are the most advanced of the Dakotas, and are living on small reservations surrounded by Whites. The agreement for partitioning the great Sioux Reserve a few years ago assigned small bodies of Indians to small reserves, the Lower Brulé Reservation being one of them. This proposition to remove the Lower Brulés is in direct conflict with this plan of procedure. On the contrary it adds a large number of Indians to the Rosebud people, already too many, as there are between five and six thousand of them. I have traveled over the Lower Brulé country, and have known it for years as excellent. I fear, alas, too good for Indians. All the more progressive Lower Brulé Indians have removed to the new Reserve."

I will now state some additional facts in the history of this affair which bring forward into clear light other insurmountable obstacles to the passage of Senator Pettigrew's bill, viewed from the standpoint of ordinary fair dealing. After the re-

fusal of the Lower Brulés to accept the removal proposition, which, as I have stated, occurred about the first of June, a second proposition was submitted to the Rosebud Indians which differed from the first in that the removal was not to involve "any land consideration whatever," and was also to be subject to the consent of three-fourths of the Rosebud Indians and the approval of the Department. This action was taken by the Department on account of a telegram received from Agent Wright stating that "the leading Indians of the Rosebud Agency were then in favor of admitting the Lower Brulés" upon these terms. Special Agent Reynolds was ordered to the Rosebud Agency for the purpose of laying this new proposition before the Indians. "On October 22, 1892, this office" (I quote from Acting Commissioner Belt's letter to the Secretary of the Interior) "informed the Department that it was in receipt of a telegram from Special Agent Reynolds indicating a positive failure to secure the consent of the Rosebud Indians to the transfer of the Lower Brulés under the new proposition, and recommended that the action of the Rosebud Indians as reported by the Special Agent be considered final, and that the Indians of both Agencies be informed accordingly." This was concurred in by the Secretary of the Interior, and the Indians were so informed. And yet, in the face of these facts, and of the assurance made to the writer by Commissioner Morgan in October that the question of removal should be no longer agitated, Senator Pettigrew's bill for the removal was favorably reported to the Senate; and, notwithstanding the subsequent disapproval of the measure by the Indian Office, after Commissioner Morgan had retired and Mr. Belt was Acting Commissioner, Senator Pettigrew received permission of all the Republican members of the Senate Committee to call the bill up for action. Mr. Pettigrew made an earnest effort to place it upon the appropriation bill; had he succeeded, there is very little likelihood that it could have been defeated, for there would have been no chance to have exposed its objectionable features. He failed, however, and the bill was not considered.

In some respects this was a more flagrant case of attempted removal than that of the Southern Utes, for in that instance there were practically no Indians who had accepted civilization, and whose progress would have been greatly discouraged by removal,

while in this instance nearly one-half the tribe are civilized. One incident of the affair shows the interest taken in the removal by certain white men, living off the Reservation, and who evidently determined to bring such petty persecutions to bear on the Rev. Mr. Walker that his influence as a leader of the opposition would be broken down. He was twice insulted in the street of the neighboring town of Chamberlain by white men—one of these occasions was during my visit—and, about the time when the vote upon the removal was to be taken, he was apprised by a friend that a cowardly plot had been concocted for his arrest upon a trivial and absurd charge; that of having traded a cow for a pony with an Indian, without first securing the permission of the Agent. Doubtless Mr. Walker's persecutors counted upon being able to humiliate and annoy him personally, and to discredit him sufficiently with his followers to affect the vote which was about to be taken on the removal. The plan miscarried, however, and those who were responsible for it failed in their purpose.

I cannot better close the discussion of this subject than by giving extracts from a letter which I have received during the preparation of this report, from Mr. George W. McKean, the Allotting Agent of the Lower Brulés. "I take pleasure in informing you," Mr. McKean writes, in response to a letter of mine under date of March 18th, "that the estimated area of the Lower Brulé Reservation is 472,550 acres, being an average of 442 acres to the entire tribe. Having been over the Reservation, you are well acquainted with the general character of the land, and that portion which you went over last summer will give you a fair knowledge of the whole. I have made 130 allotments upon the Reservation so far, 43 on the Fort Hale Bottom (where I was camped when you visited me last summer), 62 on Medicine Creek, and 43 near Little Band, or adjoining the new location for the Agency. Some of the land is good agricultural land, and the Indians, when there is plenty of rain, raise good crops of oats and some wheat, but much corn. Most of the land, however, or taking as a whole hill and dale, is more valuable for grazing purposes; and in making my allotments I run the lines so as to divide up the land and give an allottee some level and some of the rough land, classing it all as grazing.

"Taking the Lower Brulé Reservation as it runs, I think it is as good a body of land, and lays as well, and will average as good land, as any portion of the ceded tract west of Missouri River, and much better than the Rosebud Reservation. My 130 allotments on the Reservation covers 45,920 acres, being 31,360 to 49 heads of families, 3200 to 10 persons over 18 years of age, and 11,360 to 71 minor children, or an average to all of 353 $\frac{1}{2}$ acres, leaving 426,630 acres unallotted, which will run as good as that allotted. The timber on Medicine Creek, and also on Missouri River along Fort Hale Bottom, has all been taken up and allotted, but it is mostly thin and poor timber. The land embraced in Little Bend has not been allotted, and there is where the best and most of the timber is. There are on the rolls of the Lower Brulé Agency about 1000 Indians; of these 17 have been allotted on the ceded land, and there will be probably 100 more. Zephier and his family have allotments at Yankton, as with the wives counted of those already allotted and to be allotted on the ceded lands, there is probably in the neighborhood of 300 families which would leave say 700 yet to be provided for on the Reservation when they shall locate thereon. So you can easily see there is sufficient good land on the Reservation yet unoccupied, even if all not yet allotted should remove thereon; all the land the law gives them." This letter coming, as it does, from one officially connected with the work of allotting land to these Indians, and who, as his letter shows, has the most exact and intimate knowledge of the character of the Lower Brulé Reservation, and of the number and needs of those Indians for whom it was intended as a home, seems to me to furnish conclusive testimony that the proposed removal was without justification as judged by the Indians' welfare.

In leaving Lower Brulé, and before passing westward over Rosebud and Pine Ridge, I desire to say a word of my favorable impressions of the work carried on by Mr. Nellis, Superintendent of the Government Boarding School at the agency. I believe that work to be wholly good, both from what I saw of the school, the children in it, of Mr. Nellis himself, of the teachers, and also from the opinions expressed about the school by those who had daily opportunity of judging it.

ROSEBUD.

Leaving the Lower Brulé Agency with my friend and driver, Alexander Rencontre, I travelled westward, in wagon and on horseback some two hundred miles, through the Rosebud and Pine Ridge reserves. At the outset we experienced one of those violent changes of temperature for which the western country is noted. When we left Lower Brulé, and during the first day of our journey over the bare, treeless prairie, where water was only found at long intervals, and then with difficulty,—the heat was intense. I learned afterward that the thermometer that day reached 100° in the shade. Our horses suffered severely, and we felt as though being toasted by the rays of the sun. But the air is so pure and dry on these elevated plateaux that a much higher temperature is endurable than in a moister atmosphere. One is wholly free from that enervation and depression which makes our eastern summers in the lowlands so distressing. That night the wind changed to the north, and the following day, Saturday, the weather was so cold that even with an overcoat and a calf skin robe one had difficulty in keeping comfortable. We passed the first night at a Government day-school house close to a cotton-wood grove bordering the White River. It was in the charge of a half-breed Indian named Joseph Estes, who had married a white woman. Mrs. Estes, who was alone during her husband's absence at the Agency, kindly provided for us, and showed us such hospitality as her limited store of provisions and our own would permit. There was quite a little settlement of Indian cabins on the bottom land and close to the timber, but all the Indians living in them were absent, having gone to the agency to draw their rations. I thought what a lonely life it must have been for Mrs. Estes under such circumstances.

We started early the following morning, crossed the White river at a ford a short distance from Estes' school house, and journeyed all day in a southwesterly direction across the prairie toward Rosebud. We hoped to reach St. Mary's School, one of Bishop Hare's Mission Schools, that night, but the drive of over forty miles was a long one, our ponies were tired and our arrival at our destination, consequently, was problematical. To lovers of nature there is an indescribable charm in these long

journeys over the unbroken prairie ; especially at this season of the year when the insufferable annoyance of mosquitoes, to which one is often subjected in the summer, is past. Nothing seems to do the civilized man so much good as to return for a while to uncivilized life, and to get into the primitive society of mother earth. I look back to our dinner on that windy Saturday, made of meadow larks which Alec had shot by the way, cooked and eaten in a narrow gully by Oak Creek, as one of the most appetizing and memorable of meals. During the afternoon ride we passed through one of the Indian camps, where about twenty Indians were industriously engaged in thrashing and stacking wheat under the direction of one of the agency farmers. They were dressed in civilized clothing and had the appearance of ordinary farm laborers. It was a pleasant sight to see them at work. We did not reach St. Mary's until nine o'clock at night, although its many brilliant lights in honor of our arrival, and for guidance if belated, had been visible when we were many miles distant, and had served as a cheering beacon to us for hours before we arrived. When we actually got to the school grounds, we were stopped by a barbed wire fence surrounding them, and in the darkness were unable to find an entrance to the roadway leading to the school. Our vigorous shouts soon brought to the rescue Rev. Mr. Clark,—one of Bishop Hare's Missionaries on the Rosebud Reserve,—who, with a company of Indian boys carrying lanterns, escorted us to the school door. What St. Mary's was to us that night, both a beacon light and a haven of refuge, it has proved to the people among whom its beneficent work has been carried on for so many years. I can give the warmest praise of the efficient and admirable way in which it is conducted by the House Mother, Miss Amelia B. Ives, a woman of rare practical sense and administrative ability, assisted by Miss Graves. To appreciate what a blessing such a school is to Indian children one should enjoy its hospitality as I did, after a long journey across the prairie. Such a school brings to bear upon the Indian child the strong influences of attractive surroundings, order, cleanliness, systematic habits, good food, the proper alternation of work, both mental and physical, with amusement, and that which cannot so well be given without these accompaniments, religious and moral training. I quote from Agent Wright's re-

port for 1891 regarding St. Mary's: "It is located on Antelope Creek, about fifteen miles east of the Agency, on a fine site of prairie land. This school was built to accommodate fifty pupils, is under the charge of Rt. Rev. W. H. Hare, Bishop of South Dakota, supervised by Miss Amelia Ives, assisted by three lady teachers. The enrollment has been fifty-two, with an average attendance of forty-five, and is supported entirely by the Church with the exception of supplies and clothing for the children, which are furnished by the Agency, to which scholars are entitled. Much praise is due to the ladies in charge of this school, isolated and situated as they are far from civilization and its comforts and advantages. That their efforts for the past year have been highly successful was evidenced by the closing exercises in June last. Three hundred and twenty acres are set apart for this school, all being under fence, with about sixty acres under cultivation, in charge of an industrial teacher assisted by the older lay pupils."

I spent Sunday at St. Mary's, and there, on the evening of my arrival, I met Agent Wright, who had kindly brought me out my mail from the Agency. He returned the same night to Rosebud, sending his team early on Monday morning to carry me to one of the new issue houses where an issue of beef to the Indians was to be made. During the Sunday passed at St. Mary's I met Mr. Joseph Clements and his excellent wife, teachers at the neighboring Government school at Oak Creek, —a strong, worthy man and a good woman, who are doing thorough work for the cause of civilization and Christianity. We had passed Mr. Clements' school on our way to St. Mary's, and it was a great regret both to him and to us that we had not time to stop and see what he was doing. One strong feature of Mr. Wright's administration at Rosebud is the work he is effecting through the day schools planted in the Indian camps, of which Mr. Clements' is an example.

There are thirteen Government day schools on the Rosebud Reservation, twelve in camps and one at the Agency. Two of the camp schools belong to the Episcopal Church and are loaned to the Government for school purposes. All camp school buildings are frame, one story, with teacher's residence consisting of three rooms, attached. All have been put into thorough repair during the past year, Major Wright says in his

report of 1891—"and are provided with a large bell which can be heard a considerable distance." Some persons who are much interested in Indian education are of the opinion that camp day schools are virtually useless. I think an examination of those at Rosebud would change this opinion. But these Rosebud schools are effective, for the good reason that Major Wright has selected his teachers with care, and, so far as my examination goes, has appointed only those who were well fitted to do their work. In some way he has been able to guard against political appointments. Mr. Clements was an excellent example of what service a capable and worthy man may render the Indians when placed in such a position. His work began but did not end with the little school house and its thirty scholars. About forty families, comprising two hundred people in all, living in the neighboring camp came within the range of his influence. These came to him for advice in difficulties and submitted to him the settlement of petty quarrels and offences—questions of the trespass of cattle, marital troubles, or assaults. The punishments or fines which Mr. Clements imposed were regulated with sound judgment and the Indians accepted them as just. Mr. Clements also having some knowledge of medicine gives simple remedies to the sick. He plays three parts—that of school-master, physician and judge, and no doubt gives the people of good Voice's Camp, among whom he has served for five years, all the professional advice they need. Mr. Clements' good work would be furthered had he at command such simple delicacies as tea, rice etc. for the sick; these things the Government does not furnish. They often play an important part during convalescence. Any one who desires to aid Mr. Clements in this way should address Mr. Joseph Clements, Oak Creek, Rosebud Agency, South Dakota. Another of the Camp teachers on this reservation, Mr. A. D. Harpold, has been particularly successful in teaching the children English. As a result of six months' work they had gained six hundred English words, and their parents reported to Mr. Harpold that they were using English in their games. Mr. Harpold has also taught the children to work in the school garden and to raise vegetables which are used in the midday meal. The Camp school may not have the reach and depth of influence of the boarding school,

but if well manned it is a cheap and invaluable auxiliary. Mr. Wright justly feels that one good Government boarding school is needed on his reservation, to which the day schools can look as a model, and into which the strongest pupils can graduate. He has long tried to get this, but so far unsuccessfully. I think such a school should be granted him, and indeed, that every large Agency should have a complete school system vigorously administered. To the thirteen day schools already built Mr. Wright is now adding six more. He has about five hundred children in school with an equal number still unprovided for. It is part of Mr. Wright's plan of civilization for these Indians to settle them upon the eastern portion of the reserve, where is the best farming land, and there to increase the deficient supply of water in the creeks by sinking artesian wells at their source. He asked the Commissioner for permission to do this, but so far it has been refused.

On Monday morning Mr. Wright's team called for me at St. Mary's and took me some distance toward one of the sub-issue stations, where I was to witness an issue of beef to the Indians. Rev. Mr. Clark met me by appointment on the way, and we drove together to the issue, returning to the Agency in the evening, where I was the guest of Mr. and Mrs. Clark for a night. I had a long and instructive talk with Mr. Clark, who is a worthy, devoted, and wholly practical man, animated by a sincere, unpretending desire to do good. One of the best things taught by a journey of this kind is how vital and how varied is the work of a true Missionary in the cause of civilization. The minister in this rough western country, if he is of at all the right sort, is by no means confined to what we ordinarily consider ministerial duties. He sets the pulses of a higher power and more energetic life beating in every direction. If he belongs to the Protestant branch of the Christian Church, his home and family and life is a model for the people, and his wife becomes a leader among the Indian women in household economy. The minister must be more or less a jack-of-all-trades—and especially something of a carpenter,—Mr. Clark is a good one; he must be able to tend his horses, to harness and drive them, to cook his food when on a journey, to sleep on the ground and under the sky. The necessities of this primitive life bring him in close contact

with the people, and of what he knows more than themselves they are sure to learn something. Those who do not care much for the Missionary among the Indians in his purely spiritual capacity can strongly sympathize with him in this, that he is a teacher of right living and a strong promoter of the order and development of civilization. His life is isolated and hard, and often discouraging—not that the people with purely personal or selfish aims do not in pushing their business often undergo quite as much of hardship, but the difference is, what they do is on their own account, and what the Missionary does every one should be concerned in, since it is done in the interest of public order and well-being.

The issue stations, one of which Mr. Clark and I visited together, have been built in various parts of the Reservation to obviate the necessity, that the Indians were under previously, of traveling very long distances from their homes to get their rations. This was wholly subversive of industrious habits, as the time expended in traveling back and forth—since many of the people lived forty or fifty miles from the Agency—was so great that homes and farms were seriously neglected. Moreover, the old migratory habits of the people were too much fostered. The change has been very beneficial.

While at Rosebud I drove out to visit the Roman Catholic Mission School, eight miles southwest of the Agency, in company with Inspector Reynolds and Mr. Mullen, the Agency Clerk. As Major Wright states in his report, this is a contract Mission School in charge of Bishop Marty, and under the supervision of Father Digman, assisted by two brothers and eleven sisters of the Order of St. Francis. The building has been erected for the accommodation of 100 pupils, and during the past year had an average attendance of 95. The Government, during the year, furnished \$108 per capita for the education of the children, while the school furnished all necessities. One hundred and sixty acres are under fence at the Mission School, and 100 acres under cultivation. Father Digman was exceedingly kind in showing us everything about the school: kitchen, dormitories, workshops, school-rooms, etc.; also the large and imposing church, capable of holding 300 persons. The weak point of the Roman Catholic schools is that those who work in them are in

many instances foreigners, some of whom speak English with difficulty. This is not the case with Father Digman who, although a foreigner, speaks English well, but it is true of some of his helpers. On the other hand, the strong point of these schools lies in the knowledge and care which the Fathers and their associates bestow on the garden and farm. They raise a great variety and abundance of vegetables. The children looked thoroughly well-cared for, and if the food with which we were served at dinner, of which the hospitality of Father Digman insisted we should partake, was in any degree a sample of what they get to eat, they are certainly well nourished. I believe that these good people are doing an earnest and self-denying work for the Indian children under their care.

During my stay at Rosebud I had many long and interesting talks with Mr. Wright as to the general situation there and the needs of the people. The greatest of these needs, I might say without exaggeration—though this point was not made by Mr. Wright—is, of some steady, wise policy in treating the Indians, which involves the retention of a good Agent when he is once obtained.

The injury that has been done these people through turning out a good Agent and putting in a bad one, is incalculable.

One need of the people is that they should have a clear, definite understanding as to the precise amount of money due them from the Government and how much is annually expended on their behalf. They are in a state of uncertainty upon this point which naturally causes a lack of confidence. Later, during my visit to Pine Ridge, I found the same question put to me by Indians there, "Let us know just what is due to us under our treaties."

There is need of an appropriation to run two saw mills at Rosebud, so that the Indians may be helped in getting better houses with good floors and roofs. This would be a strong incentive to settle down, to those who are now inclined to wander. Men are now often forced to leave their houses and to live in lodges, because it is impossible to keep things tidy in a dirt-roofed house. Mr. Curtis, one of the traders at Rosebud, mentioned a case to me where he took refuge from the rain with an Indian whose house was remarkable for its cleanliness, but which

had a dirt roof. The man had got some white clay, in lieu of whitewash, and had neatly whitened the walls with it. Presently the rain began to trickle down the walls, staining everything that it touched. The Indian asked his guest to help him move his bed and other articles of furniture into the middle of the room, to prevent their being spoiled. This incident shows that the Indians, in many cases, would fully appreciate the advantage of better dwellings.

It is of absolute importance that the Indian police at Rosebud, in the interest of peace and public safety, should be armed with effective weapons, instead of with revolvers only. If an Indian policeman at an Agency, where at times there is serious danger of violence on the part of bad Indians, needs anything beyond moral suasion, he needs a Winchester rifle. That Mr. Wright should have vainly tried to obtain these from the Department, with a full statement of why he required them, is cause for surprise. This is the situation: the Indian police force at Rosebud, under a man of Mr. Wright's undoubted courage and power as a leader, are fully able to maintain order and to arrest refractory and dangerous men, let them be Whites or Indians. But under present conditions it is highly discouraging for the police to be called on to arrest a man who is armed with a Winchester, capable of shooting at long range, while they have only revolvers which carry only a third the distance. It can be readily seen that a case might easily occur, as happened two years ago during the outbreak, when the maintenance of order and the safety of human life would depend upon the power of the police to suppress any uprising instantly, and this they might be quite unable to do if insufficiently armed, as they are at present. The original order of the Department forbidding rifles to the Indian police, issued by Secretary Teller, was based upon the wholly erroneous supposition that the Indians could not be trusted; but the Indian police have always been exceptionally loyal and faithful. I know of no instance in which they have betrayed their trust; whereas the wild Indians, those who are to be feared, virtually cannot be disarmed, consequently the order gives every advantage to those who may be justly expected to make trouble.

There were a large number of Indians who went from Rosebud

at the time of the troubles at Pine Ridge in 1890 to join the hostiles. Results might have been much more serious had it not been for the vigilance and courage shown by Major Wright and by his Indian police. There was a time when an attack upon the Agency was seriously feared.

The Rosebud Reserve contains 3,228,160 acres. Its present population is 4254; 75 pupils are absent in schools off the reservation; 104 young men have enlisted in the U. S. Army. The health of the reservation is generally good. During the past year there were 128 deaths and 95 births. Most of the diseases are pulmonary and those arising from indigestion. This latter fact is not to be wondered at in view of the ignorance of the people in the proper preparation of food, and the importance of moderation and regularity in eating.

A hospital is greatly needed. There is no place where the sick can be properly cared for. A sick person has a poor chance for care, or for recovery if the illness is serious, in an Indian log house, surrounded by relatives and friends who do not scruple to eat up food especially intended for the sick.

During the past year the small grain crop at Rosebud has succeeded while the potato crop has failed. 3705 acres this year have been under cultivation. This represents the work of 854 families. These Indians have raised 3077 bushels of wheat which is an increase of 1337 over last year. Through the watchfulness of the Indians under the directions of the Agent the reservation has been saved this year from destructive prairie fires. Three sub-issue houses have been recently built, and fifteen townships on the eastern part of the reserve have been surveyed. The police force at Rosebud includes 50 privates and three officers.

During the past year one of the Rosebud Indians was brutally and cruelly murdered by a drunken white man. The white man buried the Indian's body immediately after the crime was committed and told the Agent that his death had resulted from natural causes. The body was exhumed and the true cause of death discovered. The brother of the murdered man had been a witness of the crime. Mr. Wright did all in his power to bring the case to trial, and appealed to the prosecuting Attorney of Pennington County, but he refused to

act, saying that no jury in that region could be found to convict a white man of the murder of an Indian. A confession not complimentary to the civilization of the locality, but no doubt true. The relatives of the murdered man, whose sense of justice, if primitive, was certainly of a more practical nature than that of their civilized neighbors, proposed to the Agent quite simply that they should go down and kill the murderer. Of course Mr. Wright dissuaded them and said that he would see that justice was done. Whether or not he could give a satisfactory explanation of the result to the savage mind, I do not know, but that result was not likely to discourage crimes of violence on the part of the whites against the Indians, or to inspire the Indian with confidence in the white man's administration of justice, in cases where he was the party concerned. The murderer of this Indian was so emboldened by his escape from punishment that he shortly afterward brought suit against the brother of the murdered man, who was the only witness against him, for the alleged killing of a steer. Major Wright told me that an alibi was clearly proved, but the jury disagreed. There was to be a retrial of the case and the man was subjected to a very great annoyance.

I left Rosebud September 27th on my way to Pine Ridge. Mr. Wright kindly arranged to carry me in his wagon to the head of Pass Creek, a point on the Pine Ridge Reserve where Capt. Brown had arranged that the Agency team should meet me and take me to Pine Ridge. This offered a chance to visit a number of the camp schools on the Rosebud Reserve and a similar opportunity on the Pine Ridge Reserve.

Our trip to Pass Creek occupied two days, and during its progress we visited Mr. Bauer's school at Cut Meat Creek, Mr. Easton's school at Corn Creek, and one additional school. These schools are all doing good work. Personal cleanliness is required on the part of the children; they are taught English, a little arithmetic, spelling and geography. At midday they have a simple lunch of coffee and hard tack. I think it would be an improvement if some nourishing soup could be substituted for the coffee, and possibly vegetables, as this is, or ought to be, the children's principal meal. By this change more work would be required in cooking, but I believe the good accomplished would

justify the effort. This change is contemplated by Agents Wright and Brown, and in the case of one of the schools it has already been effected.

A new national administration has come into power since my visit to Rosebud. What its attitude toward the Indian question will be, has not yet been developed. We can only hope that the spirit of Civil Service Reform will control the service throughout, and that Mr. Wright and the few Agents like him now to be found in the service will be permitted to continue their work, and that the errors which the last Democratic administration committed at Rosebud will not be repeated.

PINE RIDGE.

The Pine Ridge reservation is the westernmost and the wildest of the Sioux reserves. It is the most important of them all in some respects; certainly it is the most critical point in the Indian country of the Northwest. Its numbers, as reported by Captain Penny—the Military Officer who preceded Captain Brown the present Agent—on September 1, 1891, are 5724. Among these are several hundred who came from other Agencies two years ago, just before the Sioux trouble. They were turbulent spirits who sniffed battle in the air, and were anxious to take part in it. When the trouble was over it would have been sound policy for the Government to have obliged them to return to their homes. But this was not done, probably because the authorities found it at the time easier to leave them where they were, trusting to the short-sighted plan of momentary expediency. This resulted in leaving a large amount of inflammable material collected together instead of scattering it to separate points. Of course the difficulties with which an Agent at Pine Ridge has to deal are largely increased thereby. Among the wilder and more or less disaffected Indians the embers of the Messiah craze and ghost-dance superstition still smoulder. It is the nucleus about which trouble is apt to form. Those from whom most is to be feared are not the Pine Ridge or Ogalalla Indians themselves, but renegade Brulés from outside who have settled at Pine Ridge. The original

trouble at Pine Ridge, which cost the lives of more than two hundred soldiers and Indians, and which came near being a much more serious affair than it was, would in all probability never have reached the danger point had it not been for the prevalence of the spoils system of appointment as practiced in dealing with Pine Ridge, and the other Sioux Agencies. Government control at Pine Ridge, was so weakened by repeated changes of Agents, and the appointment of an incompetent and inexperienced man just as the trouble was reaching a crisis, that the strain could not be borne. The folly of the spoils system is so manifest, and when applied to Indian affairs its outcome is often so murderous, that one cannot restrain indignation at its continuance. Certainly Pine Ridge is the place of all others where spoils system appointments should be abolished. A man of experience, of force of character, courage, and of sympathy with the civilization of the Indians, is needed there as Agent, and so long as he does his work well he should be maintained in his position, and be strongly supported by the Government. That Captain Brown is such a man I believe, both from what I saw during my week's stay on the Reserve, and from the almost universal testimony of those persons on the Reservation with whom I met, and who seemed to me of such character and so situated as to enable them to judge intelligently and fairly.

Captain Penny, in his report for 1891, speaking of the prospects of self support at Pine Ridge says: "The material salvation of these Indians will be found in stock-raising if they are to retain permanently their present reservation. The country is fit for nothing else and is none too much for their needs as a pastoral people if they are to become self-supporting." With some modifications I agree to this view of the case. Although it is possible that the farming industry may have brighter prospects in the future, with the development of plans for irrigation, there is evidently a necessity that everything possible should be done to train these Indians to raise and care for cattle.

My journey to Pine Ridge from Rosebud was not in a direct line west, but I made a detour, running first northwest and then southwest, so as to pass through the various settlements of Indians to be found on the small timber-fringed creeks that flow into the

north branch of the White River.—Pass Creek, Eagles' Nest Creek, Bear-Runs-through-The-Lodge Creek, Corn Creek, Medicine-root Creek and Porcupine Tail Creek.

After saying farewell to Mr. Wright at the head of Pass Creek, Louis Benard (the Agency interpreter who had come for me from Pine Ridge with a wagon and pair of mules) and I made a morning drive of twenty miles, reaching the house of the Rev. Amos Ross, still in the Pass Creek district, about noon. Amos Ross is one of Bishop Hare's Indian Missionaries; he is a half-breed, and a strong, worthy man in whom reliability and simplicity of character are distinguishing traits. His wife, an excellent woman, and a good housekeeper, was educated at St. Mary's School when that institution was at Santee, before its removal to Rosebud. Mr. Ross and his family live in a log house with board floor, a shingle roof, and one room. We were hospitably entertained at dinner, a meal which was well cooked and nicely served. There are in this district about 430 Indians. Each family has a small amount of land under cultivation—about three or four acres individually. About 20,000 head of cattle are owned and well cared for by Indians in the district. One man owns 100 head. Pumpkins, squashes, turnips, watermelons, onions, potatoes, and corn are raised. A little milk is used—a sure sign of advancing civilization. These people preserve what they have of worldly possessions and try to get more, which is also a good sign, for excessive liberality is the Indian's bane and must be preached against instead of advocated as with us. These people do not join in the Omaha dances,—I refer to the Indians of the Pass Creek district, none of whom joined with the hostiles in the recent outbreak. The average attendance at Mr. Ross's Church is forty. The farming land in this locality is good. It is important to encourage the Indians in this district when they take up their land in severalty by giving them wells. Water is lacking. About fifty Indians from the Pine Ridge Reserve have enlisted in the army; one of these wrote to a friend of Mr. Ross that since his enlistment he found it impossible to resist the temptation to drink; before he could resist, now he could not. I think a vital point is touched here, and one worthy of careful consideration. Strong drink, as is well known, has always been the greatest curse to all Indian tribes; they seem less

able to resist it than do the whites. Enlistment in the army may prove of benefit to some Indians, and no doubt will be to all those who accept it as an alternative to an idle life on the reservation; but I think it desirable that Indian recruits should not be allowed the privilege of the "Canteen" at military posts. If the distinction cannot be made between them and white soldiers, then the "Canteen" had best be discontinued." This is Captain Brown's opinion and I believe it rests on a sound basis of fact.

One rejoices greatly in meeting an Indian like Amos Ross doing so good a work among his own people; he, his wife and his household are a lamp of civilization giving light in a dark place. We started upon our journey again early in the afternoon, for we had twenty miles to add, before nightfall, to the twenty already made. We stopped for a few moments at the Government School-house which, is close to Mr. Ross's home. Luther Standing Bear, a young Indian graduate of Carlisle or Hampton—I am not sure which—is the teacher. As the day was a Saturday I did not see the school in session, but all that I did see impressed me most pleasantly. The school-room and Luther's house were as clean as could be desired. Evidently young Mrs. Standing Bear is a good housewife. The reports of the school are excellent.

That evening we were the guests of Mr. Craven, the farmer of the Medicine Root Creek district, whose house we reached after a long but very pleasant ride over the bold, hilly, pine-clad country which must be traversed in approaching the Agency. I was much pleased with Mr. Craven, his good wife and three attractive children. Mrs. Craven is a half-breed, though one would not suspect it from her appearance; intelligent and efficient. She is the teacher in the Government school at this point. Her care of her own household is excellent. It was cheering and stimulating to note how keen was the interest manifested by these good people in the advancement of the surrounding Indians—an interest evidently unfeigned since it showed itself not by loud professions, but by the knowledge and intelligence with which all points connected with the welfare of the people were discussed. One's faith in the success of the Indian work is sorely tried at times by being brought in contact

with the rascalities and foolishnesses that are continually trying to fasten themselves upon it, but faith revives with knowing the simple conscientious work being done by many humble people in obscure corners of the field. There are a number of trim Government buildings at Medicine Root, which were built by Captain Penny—the farmer's house, the issue house, blacksmith shop, etc. They blossom out cheerfully on the bare, lonely prairie. I found all in good condition. Mr. Craven made the same point that Agent Wright had emphasized: the importance of artesian wells to feed the streams at their sources. The number of cattle in this district is 2500 head, and the largest herd of any full-blood Indian is 104 head. Another family has 75 head, and others 55, 50, 40 and 30 head respectively. At the school-house there is an attendance of 37 pupils. There is a garden attached to the school in which, under Mr. Craven's direction, the pupils have raised cabbages, onions, parsley, tomatoes—this year the potatoes were a failure, owing to the bugs. Mr. Craven spoke in the highest terms of Captain Brown, describing him as a very patient man, with the greatest care for details, and kind and thoughtful for every one. I may say that this was the general verdict of all with whom I talked, both employees and others. A spirit of hopefulness, of energy and conscientiousness in the performance of work, showed itself at all points on the reservation which I visited, which was, to one coming in from the outside, as gratifying as it was in marked contrast to the dejected, hopeless spirit manifested upon some reservations. Much reference was made to the frequent visits of the Agents to all parts of the reserve, and their wholesome effect in stimulating all good work and in discouraging any tendencies that might exist among Indian malcontents to hatch mischief. Henry Richard, a young Indian, well dressed and of good appearance, a deacon in the Episcopal Church, has charge of the religious services at this point.

For the information of those who are interested in the civilization of the Indians, but who find that interest languish for lack of definite work in this behalf, I will here state that Mrs. Craven has various needs for her school which possibly some kind friends may feel disposed to supply, viz. :—half-worn clothing for the children, trousers, stockings, rubber shoes with cloth tops,

and leather shoes. She is trying to organize a society among the women, and for this would be thankful for illustrated papers and magazines.

The very limited amount of time that I could spend on the Pine Ridge Reservation obliged me to press forward early on Sunday toward Porcupine-Tail Creek. It was a glorious autumn morning, the air cool and stimulating, and our ride was delightful. Mr. and Mrs. Craven with all their children accompanied us. We stopped for a few moments at American-Horse Creek, —about an hour's ride from Medicine-Root, to take a look at the little school-house and to make the acquaintance of Mr. and Mrs. Belt, a very attractive young couple, both full-blood Indians, who are said to be doing an excellent work as teachers. Mrs. Belt is a Carlisle graduate, and certainly reflects great credit on this excellent Institution. She was formerly Mrs. Craven's assistant. Thirty-one boys and girls attend this school. By next year Mr. Belt hopes to have a garden attached to it in operation. These items are the refutation of the oft repeated charge that no good comes of educating Indian children. A short distance beyond the school-house on American Creek we stopped to see one of the most interesting objects that I met with on the reservation. It was a really beautiful vegetable garden that had been planted and tended with the utmost care and success by an old Indian, who, until very recently, had shown no disposition to work ; but finally something had started him in a new line—possibly, the desire to show that there is no rule without its exception—and he had gone to work with a will, to the good results of which I can testify. The old man had chosen a loamy spot in a hollow close to the creek, where the land dipped beneath the level of the prairie. It was a natural bower sheltered from the wind on one side by a high bank with a fringed crest of trees, and with trees and hedge-like bushes surrounding it elsewhere. This little secluded nook, with the pleasant rustle of the leaves, the graceful forms of trees in their varied autumn coloring, sheltering the neat rows of carefully weeded vegetables, and the old Indian gardener himself with no touch of civilization in his dress and looking for all the world like a Japanese standing in the centre as he showed us his handiwork with humble pride, was a picture worth remembering. We reached Porcupine-Tail

Creek by noon, and received a warm welcome from Mrs. Cöcher, an intelligent and energetic half-breed woman—though one would hardly suspect Indian blood from her appearance,—who seems to be the good angel of the locality. Mr. Cöcher keeps a trading store at this point, and with his family occupies an adjoining log house. The taste and nicety with which its rooms were kept, and the ample size and homelike comfort of that set apart for me, filled one who came in from the glare, dust and general roughness of a long prairie journey with a pleasant sense of satisfaction. Mrs. Cöcher is the strongest civilizing force in this locality; she is a woman of real ability and warm heart, who exerts a generous influence for the elevation of the surrounding Indian women. Her initiative has been shown in an old Woman's Home which has been started through her suggestion, with Captain Brown's permission and hearty co-operation. Mrs. Cöcher found that there were a number of old Indian women who, through the indifference and unkindness of their relatives, were left hungry and homeless during the winter. She hit upon the plan of turning a neighboring two-roomed log house into a home for them, and obtained the services of an Indian widow woman to act as its matron. I visited this bit of organized charity with Mrs. Cöcher on Monday morning, and found it as nice an adaptation of humble means to a good end as one could wish to see; every pot and kettle in the kitchen and living room was clean and shining, and the little Indian widow woman who cared for them was as clean and trim as they. Two small white beds stood in the adjoining chamber, waiting till the winter snows brought them their aged occupants. Mr. and Mrs. Cöcher spoke to me of the good work of Captain Brown as warmly as Mr. Craven had done. I met here a fine-looking, manly young Indian named Frank Locke; a graduate of an Eastern school and another one of those who are supposed to relapse promptly into barbarism as a result of unusual advantages. Locke has been in charge of the Government blacksmith shop, where I visited him, since February. He gets a percentage upon work done. He spoke to me of his desire to start a society of some sort at this point so as to encourage the Indian young people in good works. At Porcupine I had an interesting talk or council, as the Indian would call it, with Little Wound, one of the most influential

men of this locality. He is intelligent, of decided character, and with the reputation of being hard to get on with and non-progressive; but he has the redeeming quality of directness and truthfulness. The old man made two points that I thought well taken; the first was, that the Indians should be clearly informed as to the precise treaty provisions under which they were getting their present supplies, so that they might know if they were receiving all that was due to them. The second was an objection to the Indians being taken away with the Buffalo Bill show, for the alleged reason that they left their families uncared for on the reservation.

I also visited, just before starting for the Agency, the Government Day School, under the efficient care of Mrs. Gleason, whose husband is the Government farmer of the district. Mr. Gleason showed me three mowing machines, placed in his charge, which had been worn out in a single year, owing to the fact that the main action part was made of soft and practically worthless material. After an inspection of the school and shops we started on our day's journey to the Agency.

We stopped for dinner at the house of Alfred Smith, a young educated Indian, one of Bishop Hare's catechists, who has charge of a Government day school. I have known him for some years past, and once before, on a similar journey up the Missouri River, was kindly entertained by him and his wife. They were doing well then, but they are doing even better now. Their little house was not only neat, but it was exceedingly tasteful and attractive. Our visit was quite unexpected and long after dinner hour; but it was not many minutes before Mrs. Smith asked us to sit down to an excellent meal which, in its serving, showed the instincts of a refined housekeeper. Captain Brown had recommended both Mrs. Cöcher and Mrs. Smith for appointment as Field Matrons. The duties of this post involve the instruction in domestic economy of the Indian women living in the camps. The request was refused by the Commissioner, on the ground that Indian women were incapable of teaching the art of housekeeping effectively. In most instances, no doubt, this is true, but the assertion was quite incorrect as applied to those two women. They were especially and peculiarly fitted for the work, since both are first-rate housekeepers, and both

speak the Dacotah language. It is very desirable to give such positions to persons of Indian blood—and indeed the treaty calls for it when it can be done without the sacrifice of efficiency. Alfred Smith has about fifty children under instruction. He teaches the boys in the morning and the girls in the afternoon. He had a large number last year, but two schools recently started in his vicinity have relieved him of some of them.

It was late in the evening when, under the magnificent dome of an autumnal prairie night, we rode into Pine Ridge. I could see in the moonlight how much the Agency had increased in size since I had last visited it. I went directly to the Agent's house, whose guest I was to be, where I met with a cordial reception from Captain and Mrs. Brown. Captain Brown took charge of affairs at Pine Ridge early in December, 1891, as Acting Agent, and consequently had been in charge a little less than a year at the time of my visit. He has thrown himself with remarkable energy and enthusiasm into the exceedingly difficult work which confronts an Agent at this point,—a work which involved the double duty of maintaining order among a population of 6000 of the wildest of the Sioux Indians, many of whom, as I have previously explained, are the most evil-disposed of those belonging to the other Sioux Agencies, and urging forward the whole body of the people whose previous attempts at civilization had received a rude shock in the outbreak of 1890. The difficulties attending the prosecution of such a constructive work as this are great, and it is hard to form a clear conception of their magnitude and complexity without considerable knowledge of the details of Indian administration, and by a personal visit to the reservation. No success is possible unless large powers and much confidence are reposed in the character and ability of the Agent, for at such an agency as Pine Ridge the condition requires a bold aggressive policy. If the Agent is found unworthy of such confidence, either on account of lack of character or lack of ability, then he should be removed and a suitable man appointed. My own observations at Pine Ridge, and the general testimony of those whom I met there, confirmed me strongly in the opinion that Captain Brown, whatever his limitations might be, had proved himself singularly well fitted for his post; that his plans for the improvement of the Indian were wise, and that he

labored to carry them out with a vigor that was extraordinary, and which made itself felt all over the reservation. There were a few persons, however, residing at the Agency who strongly dissented from this opinion, and whose efforts to secure the removal of the Agent became during the past winter a matter of notoriety in the newspapers.

One line of effort for the improvement of the Indians along which the Agent has moved, is the development of the cattle industry, which is especially necessary in a region where farming is so precarious. In a few days, the Agent told me, he was about to receive 500 head of cattle purchased from the Indians for Government use at the Agency, *i. e.*, to be issued in beef rations. Captain Brown, upon taking charge, found the Indians selling cattle at prices ranging from \$5.00 to \$18.00 per head. The same class of cattle now range from \$30.00 to \$54.00 per head. Formerly the contractors profited by the difference. During his first trip over the reservation he found that the Indians did not know how many cattle they owned, so lax was their herding; the influence of a fair price, however, was so immediate upon them, that during his second trip, and after he had received permission from the Department to purchase from them, the Agent found the Indians looking up their wandering cattle and close-herding them, and taking a marked interest in the business. Captain Brown told me that he had recently received a letter from Senator Pettigrew asking him to convene a council of the Indians, and to urge them to appoint a lawyer of South Dakota as their paid attorney to defend them against pending claims. The Agent referred this question to the Department, where his action in so doing was approved. The Commissioner informed him that he might call a council of the Indians and let them decide the question for themselves. This was done, and the decision of the Indians was shrewd and sensible. They said that it was the Government's business to defend them, since they were its wards, and it had promised to do so by Treaty; consequently they would not give their consent to the appointment of private counsel. Senator Pettigrew made similar application to some of the other Sioux Agencies, and at some of them he was successful. Senator Pettigrew also sent another attorney to wait on Captain Brown, whom he stated to be a partner of his, and

he desired the Agent to use his influence to enable this gentleman to succeed in his missions, the nature of which the latter would explain to him. The attorney's object was to buy from the heirs of a half-breed named Richard, who were living at the Agency, a claim to some real estate in Denver, which Richard had originally owned. It was proposed to give for this claim \$300 in cash, and \$3000 when a clear title was secured. This note was secured by a mortgage on the Denver property. This question he also referred to the Department, which action was likewise approved. The Agent would not give up the papers in the case, without first getting a bond of indemnity from a Judge of the United States Court. The bond was never furnished. Shortly after Inspector Miller visited Pine Ridge and became interested in this case. He happened to have a nephew residing in Denver with whom he communicated, asking information about the property in question. The report in response was that a low estimate of the claim's value was \$80,000. In the meanwhile Richard's heirs had given this matter into the hands of another attorney, whom they contracted to pay twenty-five per cent. of the net proceeds.

One of Hampton's returned students, Edgar Fire-Thunder, had done very well as assistant blacksmith at Pine Ridge; the position of blacksmith becoming vacant, and the Agent, considering this young Indian entirely competent to fill it, recommended him for appointment. This would have increased his salary from \$25 to \$75 per month. The Department declined to make the appointment, and a white man from South Dakota, who stated that he owed his place to Senator Pettigrew's influence, received the appointment. It may be readily inferred that there are two opposing forces at work at some Indian Agencies. Where the Agent has an eye single to the civilization of his Indians, he must oppose a force which regards place in the Indian service as coin with which to purchase the means to political or personal advantage. The political suzerain pays his vassals for feudal service by providing them with places. The system for him is convenient, since the American people furnish the funds. It is only fair to say that in this instance the man who obtained the place that should have been given to Fire-Thunder was, I am told, worthy and competent.

The day after my arrival at Pine Ridge I rode out with Captain Brown to visit the day school at Wounded Knee. It is under the charge of Mr. Keith, a white man who married some years ago a young Indian half-breed, one of Hampton's returned students. This union has evidently been a very happy one, and it illustrates one of the best and most natural methods of solving the Indian problem. Mr. and Mrs. Keith have three or four children. The school-house I found clean, comfortable, and homelike. It was surrounded by a garden in which the school-children work. I saw the school in session. The discipline and instruction seemed to me somewhat lax, lacking in snap and decision, nor were the children quite up to the mark in the matter of personal cleanliness. We passed the battle-field of Wounded Knee on our way to the school-house. While at Pine Ridge I took occasion to look into a matter which had attained much publicity in the newspapers, and of which I had heard considerable before visiting the reservation. About one year previous to my visit Messrs Armour & Co., of Chicago, furnished the Government, under contract, about 120,000 pounds of bacon for the use of the Indians at Pine Ridge. Captain Penny, who was then Acting Agent, wrote the Commissioner under date of November 7th, in relation to the matter: "There has been delivered at this Agency, under contract made with your office, about 120,000 pounds of bacon which I decline to receive because the bacon is not marketable. It is old bacon, rancid and rusty, and not clear sides. The bacon is, in my opinion, unfit for food at present, and will soon be rotten and good for nothing. It is not clear sides, but contains bone, and is not at all what is marked on the outside of the boxes, viz:—"short clear." The Commissioner wrote Jonathan O. Armour, under date of November 13th, enclosing a copy of this letter, and informing him that "in view of this statement (contained in Captain Penny's letter), in connection with others which I have received from other agencies, convinces me that you have furnished bacon under your contract this year that is far from being a merchantable article, and by no means equal to the contract requirements; I have to request that you at once cause the removal of the entire quantity of bacon from the Pine Ridge Agency where it now is, without expense to the Govern-

ment, and deliver at that Agency 120,000 pounds of bacon that is equal in every respect to contract requirements." To this Armour & Co. replied promptly, deprecating the action of the Commissioner in rejecting the bacon, saying in regard to its alleged inferiority: "feeling and knowing that it cannot be possible, we have sent out Mr. Stephen Conway, a practical man from our packing house direct to Pine Ridge, for the purpose of examination and mutual satisfaction." In the meanwhile Captain Brown became Agent at Pine Ridge and fell heir to the bacon controversy. On December 3d, he was informed by letter from the Department that O. C. Cox, the inspector of bacon and groceries delivered in Chicago for the Indian Service, "had been ordered to proceed to Pine Ridge and inspect it. This he did under trying circumstances, the thermometer being, as he stated at the time, 32° below zero. Mr. Cox rejected 6931 pounds of the bacon and accepted the remainder 111,760 pounds. Captain Brown was then instructed to hold the rejected bacon subject to Armour & Co.'s order, and to issue the remainder. This he objected to doing, holding to the position of his predecessor as to the character of the bacon, and asking for a fresh supply of 40,000 pounds. Meanwhile Mr. Cox, in his report to the Commissioner, complained of the alleged coldness of the reception that Captain Brown had given him upon his arrival at Pine Ridge. He says: "I met with a very cold reception from him. He acted as if I was the Agent for the contractor for that bacon, and had come to bribe him to accept the same. He declined to talk with me upon the subject, and led me into the presence of Mr. George P. Comer, his clerk, and other assistants, and said in their hearing that he declined to talk with me about the bacon except in the presence of witnesses. That he did not or was not supposed to know that the bacon was there except from the smell of it, and did not propose to have anything to do with it." As Captain Brown still objected to issuing this bacon to the Indians, and pressed his request for 40,000 pounds of good meat, the Commissioner telegraphed him peremptorily, February 3d, to obey orders and issue the bacon. It should be here stated in relation to the investigation made by the Agent of Messrs. Armour & Co., that the Commissioner wired Captain Penny, November 21st,

"Armour report their man sent to Pine Ridge reports bacon good condition and no more bone than regular short clear." This inspector does not seem to have found anything amiss with the 6931 pounds that Inspector Cox discarded as unfit for issue.

The Indian Office refused to comply with Captain Brown's request for 40,000 lbs. of fresh bacon, alleging that money was not available for that purpose, but gave him permission to retain the old bacon until warm weather permitted a thorough inspection, and meanwhile to issue beef instead of bacon, which was allowed under the treaty. On February 2d Captain Brown appealed the case to the Secretary of the Interior, immediately after receiving the dispatch from the Commissioner ordering him to take up and issue the bacon.

Meanwhile, in March, 1892, a new feature of interest arose in the bacon affair. Messrs. Armour & Co. sent a new lot to replace the 6931 lbs. rejected by Inspector Cox. When this reached Rushville, the railroad station and point of supply for the Agency, Lieutenant Preston, Military Inspector of Indian supplies gave a very unfavorable report of its soundness. Upon being informed of this the Commissioner wrote Mr. Oscar Kiser, of Davenport, Iowa, under date of March 18th, to inspect the fresh lot at Rushville, and then re-inspect the old lot at Pine Ridge to which Captain Brown objected. Of Mr. Kiser's inspection at Rushville Lieut. Preston telegraphed Capt. Brown, March 23d: "He has accepted the whole lot, though acknowledging that it stinks." * * * "He says meat may smell rotten and yet be sweet." When Mr. Kiser arrived at the Agency for the re-inspection of the old lot remaining there, he wired the Commissioner, March 24th: "In looking over the meat here this morning, it does not comply with contract, being nothing more than what is called salt short clear sides, not bacon even, if sound and sweet. Shall I make an inspection as such?" On March 25th Inspector Kiser sent the following very unequivocal and suggestive telegram to Gen. Bussey, the Assistant Secretary of the Interior: "I would for the good of the service recommend the removal of the Armour meat from here to Government Warehouse, Omaha, and be replaced with good bacon as soon as possible." On April 1st the Commissioner wrote Captain Brown: "Informed Mr. Armour on the 29th instant that I have

no doubt that there has been a persistent effort on his part to force upon the Government a quantity of bacon greatly inferior to the contract requirements." Notwithstanding this acknowledgment made by the Commissioner as to his belief that the bacon was beneath what the contract called for, and the recommendation of Inspector Kiser quoted above, that it should be removed, the Commissioner wrote Captain Brown, April 4th, submitting eight points for his consideration in regard to the bacon, all of which seemed to rest upon the supposition that it was sound, excepting only 6931 lbs. condemned by Inspector Cox, who, according to the Commissioner's statement, "rejected only a very small portion." The Commissioner's letter closes with this injunction: "You will see, of course, the gravity of this matter, and will recognize that you are in charge of Government property which you are not at liberty to see wasted, and that as Agent you are not at liberty *to refuse to receive food that is fully up to the standard.*" (Italics mine.) In a letter from Captain Brown to the Commissioner, April 11, 1892, occurs this interesting statement: "I have already detailed in former letters to you the circumstances attending my arrival at this Agency, that in the stage coming over from Rushville an employee of Mr. Armour's, in talking with the driver of the stage, brought up the object of his visit to Pine Ridge, and among a great many other things stated, in effect, that the bacon rejected by Captain Penny, *"while not such bacon as was issued to the soldiers and sold generally in the market, was good enough for Indians."* (Italics mine.) In Captain Brown's letter to the Commissioner, April 11th, in which he treats at length the points of controversy between them on the bacon matter he states: "Mr. Kiser voluntarily reported to me that the whole lot of meat referred to was not up to the requirements of the contract; that it could not be considered merchantable bacon in any market; that it was simply 'salt sides', evidently cut from coarse hogs, and probably rejected from many sales made by Armour & Co. He also stated that he would recommend that the whole lot be shipped away and good, sweet, smoked bacon be furnished for issue in its stead." On April 8th the Commissioner wired Capt. Brown: "Inspector Kiser reports two lots bacon, numbered one and two, aggregating 93,698 lbs., as sound. By the explicit direc-

tion of the Secretary of the Interior you are hereby peremptorily ordered to take up such bacon and to issue the same to the Indians as required. Failure to promptly comply with this order will be regarded as insubordination, and treated accordingly." On April 22d the Commissioner wrote: "Armour & Co. have consented to the return of the 15,495 lbs. of bacon in the Warehouse of the Agency, and the 714 lbs. at Rushville rejected by Inspector Kiser, and you are requested to re-crate these lots and hold them subject to the order of the firm."

In treating this subject up to this point, I have preferred, even at the expense of the reader's patience and my own, to tell the story of the bacon contract principally by quoting from Official letters and telegrams, with but little comment added. Whatever room for doubt there may be as to the quality of *all* the bacon in dispute, owing to the divergence of testimony of the Inspectors on the one side and Captains Penny and Brown on the other, it is very clear from the above, that even the contractors themselves acquiesced in the opinion that no inconsiderable part of the supply which they furnished was beneath the contract. The conclusion of the matter can now be given in a few words. During my visit to Pine Ridge, without speaking to Captain Brown upon the subject, I asked Mr. Pugh, the Issue Clerk, to show me the bacon which had created so much discussion, and which Captain Brown was then, under protest, issuing to the Indians according to the peremptory orders of the Department. Mr. Pugh told me that 20,000 pounds had been sent back and nearly 100,000 pounds were retained, from which the Agent was then issuing to the Indians.

Two pieces were taken out at random from this lot, and cut open that I might see them. They were sufficiently repulsive in appearance; and were both rusty and rancid. Both Mr. Roosevelt, who had inspected the bacon during his visit, and I, upon our return to the East, communicated with the Commissioner upon the subject, and in consequence of our representations another Inspector, Mr. J. A. Leonard, was sent to Pine Ridge. On December 10, 1892, he telegraphed the Commissioner "25,000 pounds of bacon unfit for food. Should be destroyed. I suggest that it be transferred from warehouse for immediate use as fuel at the School steam heating plant. Its value for fuel is greater

than net proceeds for sale as soap grease." The Commissioner officially authorized this final disposition of the bacon, which had caused so much contention, on which so much ink and paper, telegrams and reports had been expended. It has since been consumed in supplying warmth during the rigor of a Dakota winter to the Indian school children of the Agency.

I cannot better conclude this report than by giving a few items of information concerning Indian returned students whom I met at the Agency. Herbert Little Hawk, returned from Carlisle School, has been working in the harness shop since August 1st, and so far is doing well. Joshua Medicine Elk, Vincent Lease, a half-breed, and Lewis Wolf Ears, are all taking hold of work well. Alfred Livermore, a half-breed, is doing well in the blacksmith shop. Oscar Wild whom I saw some years ago in one of the camps on the reservation, as a boy with painted face and breech clout, has now returned to the reservation after a three years' course at White's Institute, Wabash, Indiana. Every one in the Indian country who had any knowledge of the work of this excellent institution, and with whom I conversed on the subject, spoke in the highest terms of its influence for good upon the Indian pupils under its care. The school aims to secure the benefits of a system which approaches parental influence and family life as nearly as possible. Each scholar is treated as an individual whose peculiar disposition is to be separately studied and developed.

I cannot close this account of the work of civilization going on at Pine Ridge without a word of commendation of the Roman Catholic Mission School under the care of Father Jutz, whose kindly and courteous welcome will be long remembered. The general features of the school work, where 150 boys and girls are under instruction, are similar to those of the Roman Catholic Schools at Rosebud. A most attractive as well as most useful feature of these institutions, which are mostly under the care of foreign priests, lies in their fine gardens, where vegetables, flowers, and such fruits as the climate will support, abound.

After bidding farewell to Pine Ridge and the many kind friends there to whom I am indebted, I went direct to Denver, where, under the auspices of the Indian Rights Association of that place, and in the Church of Rev. Myron Reed, I had the

honor of addressing a large and intelligent audience upon work for civilizing Indians. This simple fact is an illustration of the swift change taking place in the west. When I last visited Denver, just twenty years ago, it was a frontier town of 12,000 inhabitants, and had but recently passed the danger line of attack from hostile Indians. To-day it is a great city of 120,000 inhabitants; so changed as to be quite unrecognizable to one who had not seen it since those primitive days, and so changed in sentiment as to support an active Indian society, and to afford an audience willing to listen to an advocacy of Indian Rights!

Since this journey to the Sioux country was completed, a new administration has fallen heir to the Indian problem, its perplexities and opportunities. The friends of the Indians await the development of its policy, not without solicitude in view of past experience, but still with hope, in view of the President's sincere desire to advance the Indian's civilization, and of the lesson which experience has taught. I believe that what the present situation demands may be summarized as follows:

1st. A sound Indian Administration in which the spoils system, with its removals and appointments for political reasons, shall be immediately and permanently discontinued, and wherein may be wisely employed judiciously selected Army Officers to serve as Agents *at many of the Agencies* whose present incumbents are unsatisfactory.

2d. The word "no," emphatically said and maintained, to the schemes of land grabbers and speculators aimed to remove Indians from arable lands, and to prevent their attaining permanent homes and settled habits of industry.

3d. The steady, wise development of a plan of Indian education.

I give these points in the order of their importance, viewed from the standpoint of difficulty in their execution.

Final success can only be reached by the continued pressure of an intelligent vigorous public sentiment which will cooperate cordially with public officials whenever cooperation is possible, but which, on the other hand, shall not hesitate to criticise and oppose a false policy of unfair dealings with the Indians.

HERBERT WELSH.

LIST OF OFFICERS FOR THE YEAR 1893.

PRESIDENT,
PHILIP C. GARRETT.

VICE-PRESIDENT,
DR. JAMES E. RHOADS.

TREASURER,
E. Y. HARTSHORNE.

CORRESPONDING SECRETARY,
HERBERT WELSH.

RECORDING SECRETARY,
ALBERT B. WEIMER.

EXECUTIVE COMMITTEE,

CLEMENT M. BIDDLE,	N. DUBOIS MILLER,
CHARLES C. BINNEY,	CHARLES E. PANCOAST,
F. HAZEN COPE,	HENRY S. PANCOAST,
W. W. FRAZIER, JR.,	J. RODMAN PAUL,
PHILIP C. GARRETT,	DR. JAMES E. RHOADS,
REV. J. ANDREWS HARRIS, D. D.,	REV. H. L. WAYLAND, D. D.,
E. Y. HARTSHORNE,	ALBERT B. WEIMER,
DR. HENRY HARTSHORNE,	HERBERT WELSH,
FRANCIS FISHER KANE,	RT. REV. O. W. WHITAKER, D. D.,
GEORGE GLUYAS MERCER,	E. M. WISTAR.

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